

# Archæologia Cambrensis.

FOURTH SERIES.—No. XIX.

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JULY, 1874.

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## STONE IMPLEMENTS, ANGLESEY.

IN the early part of last November (1873) I called at Quirt, or as it ought more correctly to be written Cwyrth, the residence of Hugh Owen, Esq., in the parish of Llangeinwen, Anglesey. The spot was visited by some members of our Association during or soon after the Carnarvon meeting (Sept. 1848), and is referred to by Rowlands in his *Antiquitates Parochiales* (see *Archæologia Cambrensis*, vol. i, p. 315, July, 1846, supplement). A short notice of the small chapel there, having a figure painted on the plaster of the northern wall, is given in *Archæologia Cambrensis*, vol. ii, p. 41, January, 1847. While standing at the door I happened to turn towards a pretty piece of rockwork in the flower garden before the house, when among the stones forming it I spied the implement, No. 1, of the series now under consideration. The pattern is the same on both sides and consists of four pellets in low relief, from between which on either side of the transverse groove spring two incised lines diverging as they are continued outwardly to the moulding that lies along the edge at either end of the stone. The length is five and one-eighth inches, greatest breadth three and a-half inches, thickness two inches, width of central groove half an inch, depth of groove one-eighth of an inch. It is composed, as far as could be ascertained

without chipping it, of whinstone, and weighs two pounds. Mr. Owen's son, Mr. Richard Owen, saw it knocking about at the smithy in the village of Dwyran, and being struck with its appearance asked for it, carrying it home with him. Unfortunately no inquiry was made at the time as to its history, and the blacksmith having since then died, there are now no means of ascertaining the exact place where it was found; still there can be very little doubt but that it came from the closely adjoining land of Treana or Maen Hir where extensive remains of a Roman-British settlement have been traced (see *Archæologia Cambrensis*, vol. ix, p. 278, 3rd series), having probably been picked up in clearing away the foundations of "Cytiau," or other buildings. For the sake of comparison I give a drawing (No. 2) of another implement, of the same type, but more rounded in shape, three and three-quarter inches in length and having a circumference, a little outside the groove, of eight and a-half inches; it is of coarse grit, weighs one and a-half pounds, and was found in the adjoining parish of Llanidan at Tan Ben y Cevn, where coins, pottery, and many stone articles have been discovered (see *Archæologia Cambrensis*, new series, vol. iii, p. 209). There is no instance of so highly ornamented a stone of this type to be met with either in the Blackmore Museum or in that of the Royal Irish Academy. One somewhat like No. 2, but more globular, and having the groove round the long axis, is figured in the "Catalogue of the Antiquities of Stone, Earthen, and Vegetable Materials" in the museum of the latter (p. 95, fig. 77, No. 32), where it is classed with "weights for nets or fishing lines," but there is added the remark "while these three" (the two others are perforated) "stones would form useful sink stones, we have no direct authority bearing upon the subject; and it has been conjectured that the stone represented by fig. 77 was one of the "flail stones" attached by a thong to a stick, used in early Irish warfare, and to which some allusion is made in the account of the feats of the Ul-

ster Champion Cucullin." The nearest approach to ornamentation on any that I have seen is to be met with in *Memoirs on Remains of Ancient Dwellings in Holyhead Island*, by the Hon. William Owen Stanley, M.P., F.S.A., third memoir, Plate xi, fig. 5, described as a "hammer stone or weight;" at p. 18 we find the additional information that it is "of pale grey-coloured sandstone, of peculiar form and elaborately worked. No similar example has been noticed; length three and a-half inches, diameter two and two-seventh inches. It is supposed that it may have served as a weight for fishing nets, the sink-stone of the northern antiquaries, or possibly for the loom." Fig. 4 on the same plate is a plain example, and there are many others, see fig. 1, plate v; fig. 4, plate viii; also second memoir, fig. 10, plate ii. It is difficult to imagine why so much carving should have been lavished upon a piece of stone intended simply for a hammer or sink-weight; some of those formed of greenstone may have been used as hammers, but one would think that the grit and sandstone specimens which are numerous, would be useless for pounding anything except soft substances, such as grain or other vegetable matter; and indeed the rounded ends of many of these would easily fit into some of the circular stone mortars of all sizes so often met with in the same localities, the central groove being used for attaching them to handles made of hazle bands twisted round, which would to a certain extent save the labour of stooping in corn-crushing operations, where the mortar was imbedded in the floor of the hut; more especially might this be the case with regard to those examples, one of which is given by Mr. Stanley (fig. 11, plate ii, second memoir), where the groove is not in the centre. The manner in which the two ends are generally made, as nearly as possible equal in size, induces me sometimes to think that some of these grooved stones may have been used as plumb-lines in building, and that when as in this case (No. 1), we meet with a highly ornamented example, we may suppose that it

belonged to an extra dandified mason, or that such an article was only intended to be made use of on state occasions as an adjunct in the performance of some ceremonial observance. Then there is the probability that they may have been suspended as weights to a steel-yard or some balance of the kind; and this theory is strengthened by the fact that other stones, which have evidently been weights for the ordinary scales, are frequently met with on the same spot. I give two drawings of such found with or in the immediate neighbourhood of the others. No. 3, a sandstone disc having a diameter of two and a quarter inches, a thickness of three quarters of an inch, and weighing half a pound, was found close to the plain grooved stone, No. 2, at Tan Ben y Cevn. No. 4, of a different form, also found at Tan Ben y Cevn, is of close grained grit, has a diameter at the centre of two and a half inches, and two inches at top and bottom, with a thickness of one and three quarter inches, and a weight of three quarters of a pound. A similar one of syenite, larger and not quite so carefully rounded, was found at Maen Hir; its greatest circumference is nine inches, thickness two and three quarter inches, and it weighs one and a-half pounds. I may here note that No. 4 is identical in shape and size with a Roman bronze weight, found at Segontium, and weighing exactly two pounds. In Mr. Stanley's memoirs, before referred to, there are three such weights figured (second memoir, Nos. 14 and 15, plate iii, diameter three inches, and third memoir, No. 6, plate xi, diameter two and two-seventh inches). There is a series of weights of the same type and of various sizes to be seen in the British Museum, but as they are under a glass cover I cannot be sure whether they are of bronze or of dark coloured stone. That all the foregoing articles were in use for some domestic purpose seems highly probable, inasmuch as they are almost always associated, in Anglesey at all events, with the quern and other household utensils found in the remains of Roman-British villages. Besides its excellent



workmanship there is one other peculiarity about No. 1, namely its flatness, in which particular it differs from any Anglesey or other specimen that has come under my observation. It weighs the same as the bronze weight from Segontium.

W. WYNN-WILLIAMS.

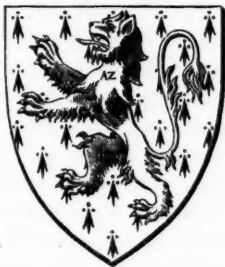
Bodewryd: April 13th, 1874.

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HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG  
OR BROMFIELD, THE LORDSHIP OF IAL  
OR YALE, AND CHIRKLAND,

IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from p. 146).



TREFWY, WYTON OR EYTON ISAF, ERLISHAM OR ERLYS,  
AND BORASHAM OR BWRAS.

Rhys Sais, Lord of Chirk, Whittington, Oswestry, and Maelor Saesneg, married in A.D. 1037, and died in 1073, and not in A.D. 1173, wrongly stated in the account of Nanheudwy; leaving issue three sons, Tudor, Elidur, and Iddon, Lord of Dudleston. These three sons of Rhys Sais killed Gwrgeneu, King of Powys,<sup>1</sup> in A.D. 1079. Gwrgeneu was the son of Seisyllt ab Ithel ab Gwrystan ab Gwaethfoed, Lord of Powys. Elidur, the second son of Rhys Sais, had Trefwy Wyton or Eyton Isaf, Erddlys or Erlisham, Bwras or Borasham,

<sup>1</sup> Cae Cyriog MS. He is also styled King of Powys in the Harl. MS. 2299.

Syttyn, and Rhwytyon or Tref y Rug, which is so called because the soil produces *grug* or heather. He bore *ermine*, a lion rampant *azure*, armed and langued *gules*, and married Annesta, daughter of Lles or Llewelyn ab Idnerth Benfras, Lord of Maesbrwg, in the Lordship of Oswestry, by whom he had issue six sons: 1, Madog Warwyn; 2, Meilir Eyton, who was Lord of Eyton Isaf or Trefwy, Erddlys or Erlisham, and Bwras or Borasham, from him Pentref Meilir takes its name. He was the ancestor of the Eytons of Eyton Isaf, Wats-tay, Bodylltyn, Belan, Pentref Madog in Dudleston, John ab David of Acton ab John ab Jenkyn ab Howel ab Jenkyn of Acton, the second son of Ieuan ab Madog ab Llewelyn, Lord of Eyton. This John, son of David of Acton, was of Marchwial in A.D. 1600. David Lloyd of Borasham and Hafod y Bwch, the second son of Madog ab Llewelyn, Lord of Eyton, and the Rogerses of Rhuddallt, who are descended from Iorwerth Goch, the fourth son of Madog ab Llewelyn, Lord of Eyton, Erlisham, and Borasham, who died in A.D. 1331, and lies buried in Gresford Church.

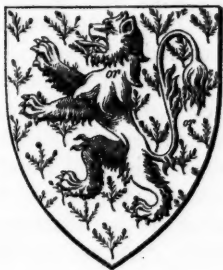
2. Madog Syttyn, who was Lord of Syttyn and Gwersyllt. He was the ancestor of the Suttons of Sutton and Lewyses of Gwersyllt. The estate of Gwersyllt Isaf remained in the Sutton family till it was sold by Captain Ellis Sutton, an old cavalier, who was ruined in the royal cause, to Colonel (afterwards Sir Geoffrey) Shakerley of Shakerley, county Lancaster.<sup>1</sup> The estate now belongs to Wynnstay.

3. Morgan.

4. Matthew Rhwytyon, Lord of Rhwytyon or Tref y Rug, Seswick, and Bedwal. He was ancestor of the Deccafs of Rhwytyon, Tyfod, Parciau, Rhyd y Bennau, and Erhistog.

<sup>1</sup> In 1662 the churchwarden for Gwersyllt, Boras, Erddig, and Erllys, was Ellis Sutton of Gwersyllt, who is next year assessed as Captain Ellis Sutton. The parish books, after 1667, have a great gap; and in 1709, when the accounts of the churchwardens are resumed, the name of George Shakerley takes the place of Ellis Sutton. (W. Trevor Parkins.)

5. Sanddef. He had lands in Eurllys, Erlys, or Erlisham, and Marchwail. He was ancestor of the Lloyds of Crewe, the Erlyses of Erlys, otherwise called the Erlishams of Erlisham; John Wynne Kenrick of Marchwail, the Lewyses of Y Galchog and Sychdyn in Llan-eurgain, and the Humphries of Cilystryn.



## MORTYN AND BURTON.

Sanddef Hardd or the Handsome, Lord of Mortyn, and Burton in the parish of Gresford, bore *vert* semé of broomslips a lion rampant *or*, armed and langued *gules*. He was the eldest son of Caradog or Cadrod Hardd, Lord of Tref Fodavon in Mon,<sup>1</sup> who bore *argent*, two foxes countersalient, the dexter surmounted of the sinister, *gules*, by his second wife, Angharad, daughter of Brochwel ab Moelwyn of Llwydiarth in Mon, who was called "Gruffydd ab Carwed ab Alaw ab Greddyf, ab Cwnws Ddu, ab Cyllyn Ynad, of Llwydiarth in the parish of Llanamwlch, in the Cwmwd of Twr Celyn in Mon. Carwed, who was Lord of Twr Celyn, bore *sable*, an oak tree fructed *or*, crossed by two arrows pointed upwards, salterwise, *argent*. He and his son Tegeryn, who bore *or*, a falcon surgerant *azure*, beak and legs *gules*, greatly distinguished themselves in the several engagements that occurred near Coed Ewlo and other places in Gwynedd, between Owain Gwynedd and Henry II in A.D. 1157.<sup>2</sup>

<sup>1</sup> Lewys Dwnn, ii, p. 264.

<sup>2</sup> Williams' *Eminent Welshmen*.

Caradog or Cadrod Hardd was the son of Gwrydr ab Maelog Dda ab Cwnws Ddu ab Cillyn Ynad ab Peredur Teirnoedd ab Meilir Eryr Gwyr y Gorsedd, ab Tydai ab Tudredd ab Gwilfw, ab Marchudd, ab Bran, ab Pill, ab Cynfyr, ab Meilir Meiliorn, ab Gwron, ab Cunedda Wledig, King of Gwynedd.<sup>1</sup>

Sanddef Hardd, Lord of Mortyn and Burton, married Angharad, only daughter and heiress of Gruffydd ab Cadwgan, Lord of Nannau, who bore *or*, a lion rampant *azure*. Gruffydd married Angharad, only daughter and heiress of David ab Owain, Prince of North Wales, who bore *vert*, three eagles displayed in fesse, *or*, and Emma, his wife, the sister of Henry II, King of England, and daughter of Geoffroi Plantagenet, Count of Anjou, by whom he had issue a son named Moreiddig, who was the ancestor of the Matheys of Llaniestyn in Yr Hob, now extinct; Jenkyn ab David<sup>2</sup> ab Gruffydd ab David of Trefalun ab Llewelyn ab David ab Goronwy ab Iorwerth ab Howel ab Moreiddig ab Sanddef Hardd. Malt, the daughter and heiress of Jenkyn<sup>3</sup> ab David of Trefalun, married Richard Trevor, fourth son of John Trevor ab Edward ab David, fifth son of Ednyfed Gam of Llys Pengwern in Nanheudwy (refer to that place), by whom he had a son and heir, John Trevor of Trefalun, ancestor of the Trevors of that place; William ab David ab Gruffydd ab David of Trefalun, whose daughter and heiress Catherine married John Longford, son of Edward Longford, constable of Ruthin Castle, who died 16 Henry VII, and bore *gules*, a shoveller *argent*, by whom she had a son and heir, Richard Longford, ancestor of the Longfords of Trefalun; Sir Thomas Powell of Horslli in the lordship of Merffordd, who was created a baronet in January, A.D. 1628, which family is now extinct; the Sanddefs of Mortyn in the parish of Gresford; and the Griffiths of Brymbo and Plas y Bold in Caergwrle. The Ellises of Croes Newydd, near Wrexham, descend also from Sanddef Hardd.

<sup>1</sup> Lewys Dwnn, ii, p. 264.

<sup>2</sup> David died A.D. 1476.

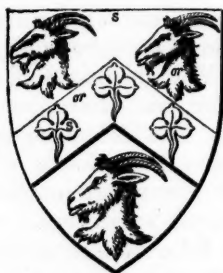
<sup>3</sup> Jenkyn married Angharad, daughter and heiress of Ieuan ab Einion ab Iolyn ab Iorwerth. (Hengwrt MS.)

The other families who settled in subsequent times in Maelor Gymraeg and came from other parts were the Bromfields of Bryn y Wiwer, in the parish of Rhiwf-abon, who were descended from Idnerth Benfras, Lord of Maesbrwg,<sup>1</sup> the De Weilds of Holt, who bore *argent* a chev. *sable*, on a chief of the second three martlets of the field. Thomas de Weild, son of Jenkyn de Weild of Holt, purchased from the Lord of Bromfield, the house and estate in Borasham after the attainder of Howel ab Ieuan ab David Lloyd of Borasham and Hafod y Bwch, the second son of Madog ab Llewelyn, Lord of Eyton, who died in A.D. 1331, and lies buried in Gresford Church. This Howel ab Ieuan was attainted and deprived of his estates for siding with Owain Glyndwr. Thomas de Weild had two daughters, co-heiresses. Catherine, the elder, had Borasham and married William Brereton, Esq., who in her right became possessed of Borasham. He was the second son of Sir Randle Brereton of Malpas and Ipstans, Knt., by Alicia, Lady of Ipstans, his wife, daughter and heiress of Sir John Ipstans, Knt., Lord of Ipstans in Cheshire, who bore *argent* a chev. inter three crescents *gules*, and Elizabeth, his wife, daughter and heiress of Thomas Corbet of Wattlesborough, third son of Sir Robert Corbet of Moreton Corbet and Wattlesborough, who bore *or* two ravens *ppr.* This William Brereton, whose arms were *argent* two bars *sable*, was the ancestor of the Brereton of Borasham. The Robinsons of Gwersyllt, Plas Cadwgan, Acton, and Pant Iocyn, who bore quarterly *gules* and *argent*, the first and fourth quarters charged with a fret *or*; over all a fess *vert*.

The trustees of John Robinson of Gwersyllt, Esq., sold Acton and Pant Iocyn to Ellis Young of Bryn Iocyn, Esq., and in 1783 these estates were purchased from Mr. Young's trustees by Sir Foster Cunliffe, Bart. Plas Cadwgan now belongs to Cornwallis West of Ru-

<sup>1</sup> Edw. Bromfield, of Bryn y Wiwer, married Catherine, daughter of John Sonlli, Esq., by whom he had an only daughter and heiress, Elizabeth, who was married to Sir Gerard Eyton of Eyton, Knt.

thin Castle, Esq., the Lloyds of Plas y Badda,<sup>1</sup> now called New Hall, in the township of Mortyn is y Clawdd, and the Lloyds of Plas uwch y Clawdd,<sup>2</sup> in the township of Mortyn uwch y Clawdd in the parish of Rhiwf-abon, both which families were descended from Rhys Gryg, Lord of Llanymddyfri, who bore *argent*, a lion rampant *sable*, armed langued and crowned *gules*; Cynwrig ab Howel ab Thomas ab Howel ab Ieuan of Glan y Pwll in Borasham, ab David ap Ithel ab Cynfrig ab Rotpert ab Iorwerth ab Rhiryd ab Madog ab Ednowain Bendew of Llys Coed y Mynydd in Teg-eingl, chief of one of the Sixteen Noble Tribes of North Wales and Powys, who bore *argent* a chev. inter three boars' heads coupéd *sable*, armed and langued *gules*, and tusked *or*; and the Billots of Burton and Mortyn, who descend from Thomas Billot, who purchased divers lands in Burton and Gresford, 5 Edward VI (1542), and was high sheriff for Denbighshire in 1556. *Argent*, on a chief *gules*, three cinquefoils of the field. These, as far as I have been able to discover, are the chief of the families who came to settle in Maelor Gymraeg from other parts, previous to A.D. 1620.



There were three or four families descended from Ithel Felyn of Ial settled in this lordship, viz. those of

<sup>1</sup> Robert Lloyd, who was living in A.D. 1600, sold Plas y Badda to Sir Thomas Myddleton of Chirk Castle, who built the house there now called New Hall, and from him it has devolved on the Wests of Ruthin Castle, his coheirs.

<sup>2</sup> Thomas Lloyd, of Plas uwch y Clawdd, had four daughters,

Edward ab Rondal ab John ab John ap Madog ab Ieuaf ab Madog of Rhuddallt, the second son of Cadwgan Ddu ab Cadwgan Goch, Lord of Ial (see Ial), who had four daughters, coheireses: 1. Catherine, who purchased her sisters' portions of land in Rhuddallt, and married David ab Edward of Trevor, by whom she had issue a son and heir Richard Davies of Rhuddallt and Trevor, who was living in 1697, and one daughter named Hannah. 2. Mary, who married Edward Williams of Mortyn, in the parish of Gresford. 3. Elizabeth, who married David Jones of Llansilin, son of John ab David of Glyn; and 4. Sarah, who married Thomas Hughes of Pennant y Belan, in the parish of Rhiwfabon.

Owain Lloyd of Plas Drain, in the township of Mortyn uwch y Clawdd, son and heir of David Lloyd ab John ab Robert ab David ab John of Pentref Clawdd, in the township of Hafod. This David Lloyd sold Pentref Clawdd to John Edisbury, son of Kenrick Edisbury, of Bedwal in Marchwiall, about the year 1638.

John Thomas of Gaerddin, who died A.D. 1690. He sold his inheritance to Ellis Lloyd of Penylan, or to his brother Eubule Lloyd, who built a new hall there. John Thomas was the son of Thomas ab John ab Edward ab Ieuan ab David Goch of Gaerddin, descended from Ithel Felyn of Ial. The Powells of Rhuddallt descend also from Ithel Felyn.

The Davises of Brymbo in Esclusham were descended from Cynrig Efell, Lord of Eglwysegl, who bore *gules*, on a bend *argent* a lion passant *sable*.

The Davises of Erlisham, and the Wynns of Plas Isaf in Trefechan were descended from Madog Pulestone of Bers, who bore *argent*, on a bend *sable*, three mullets of the field.

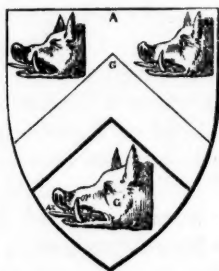
The Edwardses of Stansti were descended from Edwin ab Goronwy. Thomas Hughes of Pennant y Belan, receiver of the king's rents in Maelor and other places in A.D. 1697, was the eldest son (by Elizabeth his wife,

who became the coheirs of their brother John Lloyd. These ladies sold Plas uwch y Clawdd to Sir Thomas Myddleton of Chirk Castle.



daughter and heiress of Ieuan ab Howel of Pennant y Belan) of John ab Hugh ab Edward, son (by Gwenhwyfar his wife, daughter of David ab Meredydd) of Evan Lloyd, second son of Robert Lloyd of Plas is y Clawdd, in the parish of Chirk, Esq., son of David Lloyd, third son of John Edwards Hen of Plas Newydd, in the parish of Chirk, who died in A.D. 1498, ab Edward or Iorwerth, second son of Ieuan ab Adda ab Iorwerth Don ab Ednyfed Gam of Llys Pengwern in Nanheudwy.

Thomas Hughes married Sarah, fourth daughter and coheiress of Edward ab Rondal ab Iohn ab Iohn ab Madog ab Ieuan ab Madog of Rhuddallt, second son of Cadwgan Ddu ab Cadwgan Goch, Lord of Ial, by whom he had issue three daughters, coheirs:—1. Mary, married to William Platt of Rhydonen in Llanynys, whose only daughter and heiress Sarah was married to Rhys Lloyd of Clochfaen, Esq., high sheriff for co. Montgomery in 1743. 2. Phoebe, wife of David Lloyd of Llangollen, second son of Edward Lloyd ab Iohn Lloyd of Trevor, Esq.; and 3. Rebecca, who married John Griffith of Cae Cyriog, Esq., who in her right became possessed of Pennant y Belan.



PLAS THOMAS IN DUDLESTON YN Y WAUN,<sup>1</sup> AND  
BURLTON HALL IN THE COUNTY OF SALOP.

Ednyfed ab Einion ab Ednyfed Fychan ab Madog ab Morgan =  
ab Hwfa, fifth son of Trahaiarn ab Iddon, Lord of Dudleston.  
For the commencement of this pedigree, see Dudleston, *Archæologia Cambrensis*, July, 1873, p. 255

<sup>1</sup> In the lordship of Chirk. (Harl. MS. 2299.) This pedigree of

Einion Fychan of Plas Thomas = Myfanwy, d. of Ieuan, sixth son of Ednyfed in Hendref Brain in Dudleston | Gam of Llys Pengwern in Nanheudwy, descended from Tudor Trevor

David ab Einion of Plas Thomas =

Llewelyn = Gwenllian, d. of Madog ab Iolyn. Her mother was Dyddgu, d. of Plas Thomas and heiress of Howel ab David ab Ithel Fychan, one of the sons of Iorwerth ab Cadifor of Cil Hendref, third son of Trahaiarn ab Iddon, Lord of Dudleston

Rhys ab Llewelyn of Plas Thomas =

Thomas ab Rhys, a Catholic priest

Edward

John Lloyd, ob. s. p.

John Vaughan = of Plas Thomas

Thomas Vaughan of Plas Thomas, captain in the Royal army, and killed at the siege of Hopton Castle, A.D. 1643-44 | Joan, d. of Philip Jennings of Dudleston, Esq., and Diana his wife, d. of Sir William Bowyer of Denham Court, co. Bucks., Bart., and Frances his wife, d. of Charles Viscount Cranborne, eldest son of William, second Earl of Salisbury, K.G.

Rev. Philip Vaughan, rector of Hardley, co. Salop = Elizabeth, d. of — Enser of Whittle, co. Salop

Peter Vaughan of Plas Thomas, ob. 1700 = Elizabeth, d. of Rev. Joseph Ottiwell, vicar of Ellesmere

3rd son

Philip Vaughan = Jane, d. of Roger Bolas of Ruyton, and Catherine his wife, d. of Arthur Chambre of Burlton, Esq.

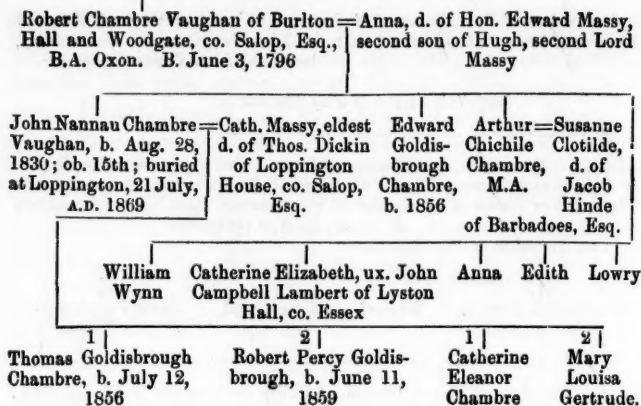
Thomas Vaughan of Burlton and Plas Thomas, ob. April 21, 1780<sup>1</sup> = Elizabeth, d. and coheir of Thomas Chambre of Whittall (youngest brother of Francis Chambre of Petton, co. Salop), by Elizabeth his wife, d. and coheir of Benjamin Goldisbrough, Esq., of an ancient family in Yorkshire

Thomas Vaughan of Burlton Hall and Plas Thomas, captain in the army, and lost in his passage homeward in the *Prince of Wales East Indiaman*, May 27, 1804<sup>2</sup> = Lowry Nannau, d. of William Wynn of Maes y Neuadd, in the parish of Llandecwyn, in Ardudwy, co. Merioneth, Esq., who took the name of Nannau. She died Sept. 25, 1803

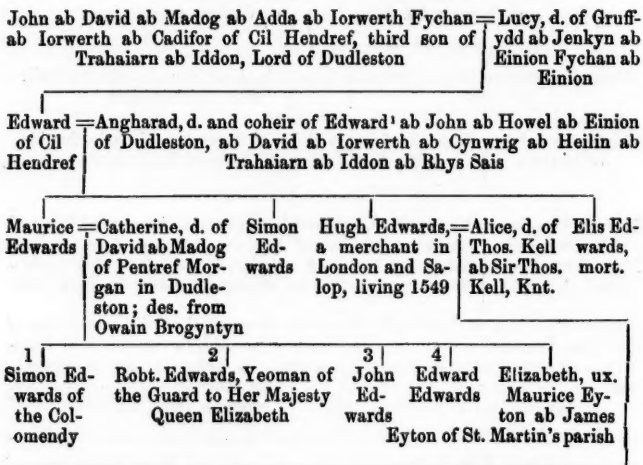
the Vaughans of Plas Thomas was compiled by John Salusbury of Erbistock in A.D. 1675. As it was omitted in the account of Dudleston, it is inserted here.

<sup>1</sup> He pulled down the ancient moated mansion of Plas Thomas.

<sup>2</sup> He sold the Plas Thomas estate, which comprised many farms in Dudleston, Overton, Knolton, and Guilsfield, as well as several houses in Oswestry.



## CIL HENDREF IN DUDLESTON.



<sup>1</sup> Gwenllian, the other daughter and coheiress of Edward ab John ab Howel, married David ab Twna ab Llewelyn Goch ab Ednyfed ab David ab Goronwy ab Iorwerth Fychan ab Iorwerth Llwyd ab Iorwerth ab Cadifor of Cil Hendref. For an account of this family see Tref Llansanffraid in the barony of Glyndyfrdwy.

<p>1   Timothy Edwards = Alia, d. of Adam of Cil Hendref   Colfax of Pres- ton</p>	<p>2   Sir Thomas Edwards of Shrewsbury, Knt.; created a Baronet, March 21, 1644-45; and ancestor of the present Baronet</p>
<p>Francis Edwards of Cil Hendref, ancestor of the Moreells of Plas Iolyn and Cil Hendref.<sup>1</sup></p>	



TREFLECH IN THE LORDSHIP OF OSWESTRY.

John Trevor, ob. A.D. 1493, ab Iorwerth = Agnes, d. and coheir of  
ab David, third son of Ednyfed Gam of Piers Cambray or Cam-  
Llys Pengwern in Nanheudwy bre of Trallwng

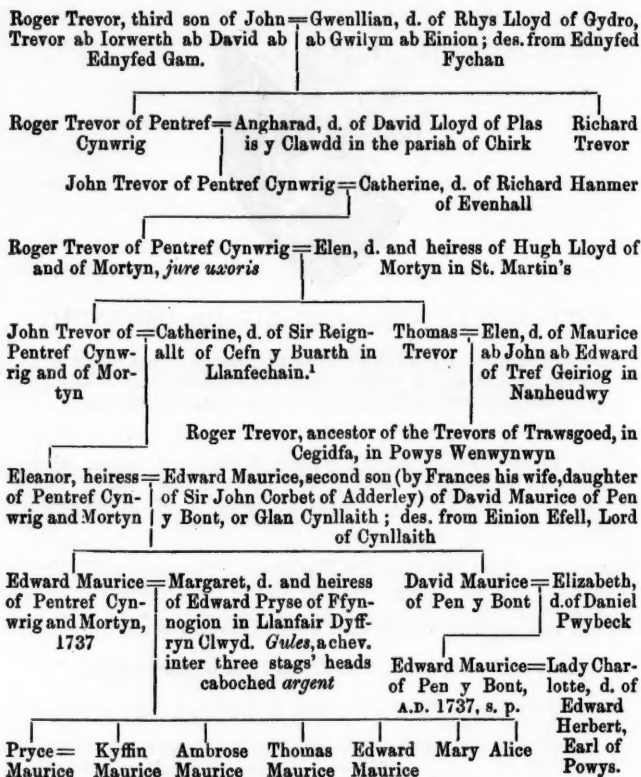
<p>1   Robert Trevor of Plas Teg<sup>2</sup></p>	<p>2   Edward Trevor, Constable of Whittington Castle, ob. A.D. 1537</p>	<p>= Anne, d. and coheir of Geoffrey Kyffin Hen, Constable of Oswestry Castle</p>	<p>3   Roger, Richard see Trevor p. 196 of Tref- alun</p>
<p>2   Thomas Trevor = 1   John Trevor Goch of Plas Einion in the parish of St. Martin, Trevor ancestor of the Trevors of Bryncaunallt</p>			
<p>Richard Trevor = Sina, d. of Edward Lloyd of Llwyn y Maen</p>			
<p>Edward Trevor = ..... d. of Robert Jones of Llanfechain</p>			
<p>John Trevor of Treflech = Alice, d. of Edward Lloyd of Ebnall</p>			
<p>Richard Trevor = Lowrie, d. and heiress of Thomas of Treflech Edwards of Lledrod in Llanfyllin</p>			
<p>Edward Trevor = Elizabeth, d. and heiress of Arthur Hanmer of Maesbury, of Treflech attorney-at-law</p>			
<p>John Trevor of Treflech = Anne, d. of John Lloyd of Rhiwaedog in Penllyn.</p>			

<sup>1</sup> See Dudleston.

<sup>2</sup> See Yr Hob.

# PENTREF CYNWRIG IN THE LORDSHIP OF OSWESTRY.

(*Cae Cyriog MS.—Reynolds of Chirk.*)



<sup>1</sup> Sir Reignallt was parson of Llanarmon Dyffryn Ceiriog, and third son of Ieuan ab Gruffydd ab Howel of Trewern, ab Madog ab Iorwerth Goch of Mochnant, descended from Idnerth Benfras, and ancestor of the Wynns of Abercynllaith in Llangedwyn.

PUGH OF LLANYMYNEICH.

(*Cae Cyriog MS.*)

Ieuan ab Meredydd ab Gruffydd ab Meredydd ab Gruffydd,=..... d. and  
fifth son of Ednyfed Gam of Pengwern in Nanheudwy | heir of .....

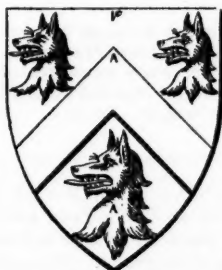
Hugh of Llan- = Anna, d. of David Hanmer, eldest son of Randal Hanmer  
ymyneich | of Penley in Maelor Saesneg, second son of Sir Thomas  
Hanmer, who was knighted at the taking of Terwin and  
Tourney

Thomas Pugh = Elizabeth, d. of Roger Kynaston of Mortyn, ab Hum-  
of Llany- | phrey ab Sir Roger Kynaston of Hordley, Knt. She  
myneich | married, secondly, David Hanmer of Pentref Pant

Roger Pugh of Llan- = Margaret, d. of Robert Wynn of Brynkir, co.  
ymyneich | Carnarvon. *Vert*, three eagles displayed in  
fess or

Thomas Pugh =

John Pugh



PENTREF AERON IN THE LORDSHIP OF OSWESTRY.

(*Lewis Dwnn, vol. ii.*)

<p>Hugh Lloyd ab David ab Ieuan ab Paenod ab Ithel Foel ab Ithel ab Madog ab Cadwgan ab Rhiryd Ddu ab Einion Greulon ab Einion ab Rhiryd Flaidd, Lord of Penllyn.<sup>1</sup> <i>'Vert</i>, a chev. inter three wolves' heads erased <i>argent</i></p>	<p>= Gwennllian, d. of Howel ab Ieuan ab Iorwerth ab David ab Ieuan ab Madog Moel- grwn of Maelor. Her mo- ther was Angharad, d. and heiress of David Lloyd of Penllyn</p>
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<sup>1</sup> Rhiryd Flaidd, Lord of Penllyn, resided at a place called Neuaddau Gleision, in the township of Rhiwaedog, in the parish of Llanfor, in Penllyn. He lived in the time of Madog ab Meredydd, Prince of Powys, who died in A.D. 1155. He was the son of Gwrgenau ab Collwyn, Lord of Penllyn, ab Moreiddig ab Rhys ab Gwrystan ab Lly-

Roger Lloyd = Maud, d. (by Elen, his wife, d. of Sir John Trevor of Trefalun, Knt.) of John Lloyd ab John Lloyd ab Deicws Fongam ab Madog of Llwyn y Cnotiau, fourth son of Llewelyn ab Iorwerth ab Gruffydd ab Iorwerth of Llwyn On in the parish of Wrexham. *Ermine*, a lion ramp. *sable*

Thomas Lloyd = Alice, d. of James of Eyton of Pentref Madog in Dudleston. *Ermine*, a lion ramp. *azure*

Roger Lloyd = Eleanor, d. of Edward Kynaston of Pant y Byralli Ieuan Meredydd Catherine, ux. Gruffydd Jones of Sanffordd

Edward Lloyd = Catherine, d. of William Lloyd ab Elisau, of Plas yn Rhiwaedog in Penllyn.<sup>1</sup> *Vert*, three eagles displayed in fess *or*.

#### PENTREF PANT IN THE LORDSHIP OF OSWESTRY.

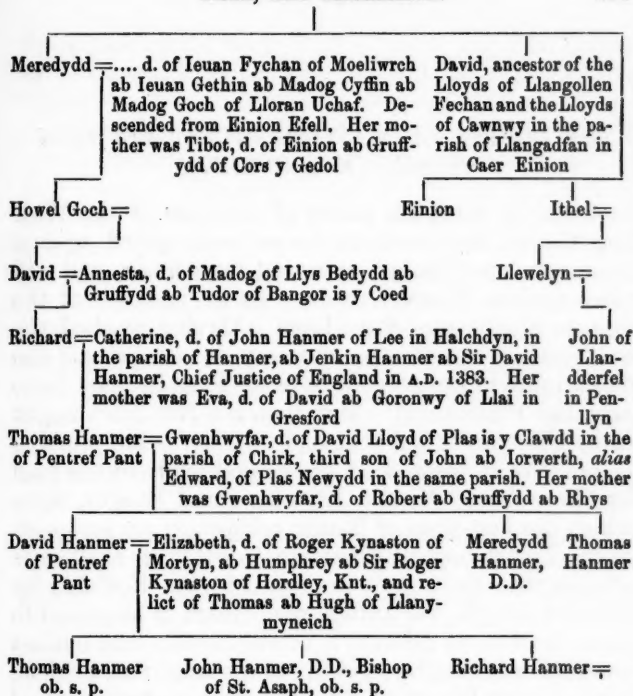
(Harl. MS. 1972.)

Madog Heddwch of Rhiwlas, ab Meilir ab Tangwel ab Tudor ab Ithel ab Idris ab Llewelyn Eurdorchog, Lord of Ial and Ystrad Alun. <i>Azure</i> , a lion passant guardant; his tail between his legs, and reflected over his back, <i>or</i>	= .... d. of Meredydd ab Dafydd Llwh of Halchdyn in Deuddwr. <i>Azure</i> , three sea-gulls <i>argent</i>
--	---

warch ab Rhiwallon ab Aradri ab Mor ab Tegerin ab Aelan ab Greddyf ab Cwnws Ddu ab Cyllin Ynad ab Peredur Teirnoedd ab Meilir Eryr Gwŷr y Gorsedd, who was lineally descended from Cunedda Wledig, King of Gwynedd. Through his mother, Generys, who was the daughter and coheiress of Cynfyn Hirdref, Lord of Nefyn (and Haer his wife, daughter and heiress of Cunillon ab Y Blaidd Rhudd, Lord of Gest in Eifonydd, and relict of Bleddyn ab Cynfyn), Rhiryd Flaidd was first cousin to Prince Madog ab Meredydd. He married Gwenllian, daughter of Ednyfed, Lord of Broughton (who bore *ermine*, a lion statant guardant *gules*), the second son of Cynwrig ab Rhiwallon, Lord of Maelor Gymraeg. His son Einion was slain at the siege of Diserth Castle in Tegeingl. A portion of a cross erected to his memory now forms part of the stile of the churchyard.

<sup>1</sup> The Lloyd family became possessed of Rhiwaedog by the marriage of their ancestor, Meredydd ab Ieuan ab Meredydd, with Margaret, eldest daughter and coheiress of Einion ab Ithel of Rhiwaedog, Esquire of the Body of John of Gaunt, Duke of Lancaster, in A.D. 1395, and high sheriff of Meirionydd for life. He was the son of Ithel ab Gwrgeneu Fychan ab Gwrgeneu ab Madog ab Rhiryd Flaidd.





John Hanmer of Pentref Pant, the heir and representative of the above named Richard Hanmer, married Catherine, eldest daughter and coheiress of Rhys Wynn of Eunant, in the parish of Llanwddyn, Esq., and Ann his wife, daughter of Robert Wynn of Glyn, in the parish of Llanaber, in the county of Merioneth, Esq., descended from Osbern Fitzgerald. Rhys Wynn of Eunant was the son and heir of Edward Wynn ab Rhys Wynn ab Edward Wynn, ab John ab David Fychan of Eunant, ab Bedo ab Jenkyn ab Ieuan Caereinion, who bore *argent*, a lion rampant and canton *sable*, and was lineally descended from Idnerth Benfras, Lord of Maesbrwg. Eunant formed part of the Pentref Pant estate till both estates were sold in 1840.

J. Y. W. LLOYD, K.S.G.

(To be continued.)

### THE COURSE OF WATLING STREET BETWEEN URICONIUM AND DEVA.

IN trying to track the course of this part of the Watling Street, one needs to be on one's guard against short cuts, even though approved Roman *viæ*, and still more against Norman roads. As an instance of the first we might name Pave Lane. Having reached the Staffordshire Stretton on the map, it may be said the direct route to Deva would be along Pave Lane by Newport and Whitchurch. But then the Iter has brought us to Uriconium, and that and no other is our starting point. As an instance of the second we have the road by Shrewsbury,<sup>1</sup> Middle, Ellesmere, and Bangor, upon which the first signs of Roman occupation are met with at the Trench beyond Ellesmere, to which we shall refer afterwards. In a map presented to the Bodleian by Richard Gough, the antiquarian, which is supposed to be of the date of Edward I, this is the only road noticed on this line of country, and the towns named are Salopia, Elsmo, ...ton (Overton), Chesve. In the *Archæologia*,<sup>2</sup> published by the Society of Antiquaries of London, 1809, there are extracts from a proclamation made in the reign of Henry VIII, to which were added some conjectures concerning the situations of certain Roman stations.

Middle is understood to be Mediolanum, Rowton to be Rutunium, perhaps on account of the similarity of name. But at the former no Roman remains have been found, and the latter is so much out of the required line that it can hardly be entertained. Those who have looked for the road near the strong fortresses of the district have also been in some instances misled, since

<sup>1</sup> Owen and Blakeway's *History of Shrewsbury*, vol. i, p. 4: "We cannot claim for it any pretensions to the dignity of a Roman station."

<sup>2</sup> Vol. xii, p. 90.

these, such as the Berth by Baschurch, and Hen Ddinas by Oswestry, were probably the last line of defences of Caractacus. In the various accounts of the road and the maps that we have, we do not know what points to attach *absolute* importance to, or how far we may allow for mistakes. If we take Antonine's map by itself we have to suppose that the road went direct to Deva and branched from there to Segontium. Ptolemy's map, on the other hand, indicates a more direct route. Amongst modern commentators, Dr. Horsley, following the road southward from Deva, leaves it at the Cheshire Stretton; being dissatisfied with Bangor for Bovium, but seeing no other place to adopt instead, he suggests Bunbury or Wybunbury (at the latter, however, there are no Roman remains nor any road that is known of); and finally places Mediolanum at or near Drayton, guided perhaps by its being one of Nennius' thirty-three ancient cities of Britain, and by the distances agreeing tolerably, and Rutunium near Wem. Reynolds prefers the line of Broughton, Whitchurch, and Malpas; while Sir R. Hoare would place Mediolanum near Meifod, in Montgomeryshire, though finding, to his disappointment, that at the spot where many lines seemed to converge, there were no traces of an ancient city, nor any tradition of the existence of one. It must strike any one who knows the Welsh Marches that there are very many roads of British origin, and that in this respect, as in many others, the civilisation of our ancestors has been much underrated. The Romans, we may suppose, did by the roads as they did by the British fortresses, seized and adapted them to their own purposes. We should naturally expect that the Watling Street would indicate by its name what its object and destination were. Dr. Horsley thinks it might mean the *winding* road, and it certainly is a ridgeway through a great part of its course. Camden, in identifying Rowton with Rutinium says, "*Nec in hoc falli possumus.*" The proximity of *Wattlesborough* Castle seems to guide him in some measure. But the castle may have been at first

wattled, after the ancient manner, without the name of a road being referred to. Whitaker favours Dr. Stukeley's suggestion that this was the great Irish road, and was therefore called Sarn Guetheling, corrupted into Watling, on the same principle that the Via Ikening derives its name from the Iceni to whom it led, which has become in one part of its course Buckle Lane. If this derivation is granted, the difficulties of tracking its course are materially lessened. We shall be more sanguine of threading the mazes of Itineraries *in* our houses, and of muddy lanes *out* of them. We shall then assume that the Sarn Guetheling, being one of many British roads, was seized by the Romans, made available for their military purposes, and at a certain point along its course was carried direct to Deva instead of Segontium. In suggesting its probable route we expect to find a straight course as far as the difficulties of the country will allow; camps and military works by the road-side, and here and there names which shall sufficiently indicate the passage of an important Via. It is singular that the name of Watling Street is lost after Wellington, and does not occur again between that place and Chester, as far as I am aware. It is one of many difficulties that arise on this part of the road that there are at several points two *væ* running parallel within a mile or two of one another. This is the case at Northwood in Wem parish, and some miles further north when the Watling Street is at Shocklach, and the other at Stretton. It will be necessary, therefore, to trace them back. In Sir R. Hoare's map several roads meet at a point near Broughton, one especially which he calls Via Devana coming from Caer Sws, and which may have given the name of Sarn Swsan to the place now called Sansaw. Two other roads come in here from the south, with one or other of which we shall conclude the Via Devana to be amalgamated, and proceed to track their course. The one coming from the south and from Shrewsbury is called Plex Lane. South of Shrewsbury I conclude it to be

the same as that upon which Giraldus de Barri travelled when going to Ludlow, and of which he tells the well known story of the Jew, which Camden quotes: "It happened in our times that a certain Jew travelling towards Shrewsbury with the archdeacon of this place, whose name was Peché, that is sin, and the dean, who was called Devil; and hearing the archdeacon say that his archdeaconry began at a place called Mala Platea,<sup>1</sup> and reach'd as far as Malpas towards Chester, the Jew, knowing both their names, told them very pleasantly he found it would be a miracle if ever he got safe out of this county, where Sin was the Archdeacon and the Devil was the Dean; where the entry into the archdeaconry was Mala Platea, and the going out again Malpas." Mala Platea is now called the Devil's Causeway. It lies to the north-east of Caer Caradoc, between Pitchford and Cardington. Hartshorne describes its savage grandeur, and considers it a direct *via* connecting the Glevum and Uriconium Road with the Southern Watling Street. We know from Ordericus (A.D. 1102) that the troops of King Henry I traversed this pass, and along this road on their way to attack Brugge (Bridgnorth). Whether or not it originally passed through Pengwern, the present Shrewsbury, may be questioned, inasmuch as it would involve crossing the river twice, whereas by bending to the west it would only meet it once. Possibly the name Plex, from *plecto*, has to do with this. On reaching Broughton it turns to the right past Yorton and the Clive by a foot-path<sup>2</sup> to the Trench Farm, and then by an old paved way past the village of Tilley and near Wem station. The reason of this diversion is made plain when we find that even of late years there was a large lake to the north-west of the modern Wem (the name is preserved in the "Pool's Farm"). This may have reached

<sup>1</sup> "Angli Hunelgehem dicunt quem Latini malum collem vel vicum nuncupare possunt."

<sup>2</sup> The course of an old road is often preserved to us by a foot-path.

formerly almost to Broughton, or the ground have been unsound. The two farms called the Trench fully bear out their name, having upon them very many places that were used no doubt for defensive purposes. The footpath here, as in many other instances, shows where the road has been formerly. At or near the present Wem it probably crossed a road from Berry Walls proceeding towards Bettisfield. It then passes through the township of the Ditches and Low by a lane called now Horses Lane, but written in maps and deeds Osage. The Ditches<sup>1</sup> is one of three places in Salop called by the same name, but the interesting old house is all that is to be seen there; the same with the Low. But at Northwood Hall the origin of the name is shown in an enclosure 100 yards square surrounded by a deep and broad trench, and within, a smaller enclosure 31 yards square. On the north there has been a large pool 130 yards long by 50 broad, for defence, and to supply water to the moats. From here the road is not very direct, having to wind about as it went through Whixall wherever a firm footing could be gained. I thought I had found a reminiscence of the old road in *Plat Lane*, but it crosses our line at right angles.<sup>2</sup> Names are sometimes, however, transferred from one part to another.<sup>3</sup> After this there is Windy Arbour at the edge of Whixall Moss, and thence it passes Old Fen's Hall, through Bromington and over a length of pavement near a field called Cadros, and along a deep and narrow lane by the Crab Mill farm to Eglwys y Groes in Hanmer Parish. Here there is a small round camp, noticed by Candidus in the *Gentleman's Magazine* for 1763, and the road proceeds by the Lower Wyche, where it is paved, to Malpas, Stretton, and the Bechin,

<sup>1</sup> Bury Ditches, north-east of Clun, and the Ditches to the south of Easthope. In every case a "low" or tumulus is associated with it.

<sup>2</sup> A lane called "Pepper Street" also enters Whixall from the east.

<sup>3</sup> In Richard Gough's *History of Myddle Parish*, now in the press, a Plat Lane is mentioned, which may be the same road as the one now called "Plex."

where it goes some distance through the fields, joining the Watling Street at Churton.

Along this route we must notice that the Old Fens' Hall seems like many others in that neighbourhood to be placed on the site of some British or Roman work ; close by there is a field called the Bur-vil. A cart-road bends towards the east in the direction of Pan Castle, from which a road no doubt went by the small encampments at Terrick and Wirswall towards Condate. No Roman remains, that we are aware of, have been found at Whitchurch (Sax. "Weston"). The name of Bubney, near at hand, is curious, and may be *bobr* (the Slavonic word for beaver), and so Beaver's Island.<sup>1</sup> A peaty valley runs round two sides of it. This road then, that comes from the south of Shrewsbury bending to avoid the Severn, to escape the Lake by Wem, to round the eastern point of Fens' Moss, we believe to be the Mala Platea of Giraldus, and suggest it accordingly.

We now come to the course of the Watling Street. The approach to Uriconium from Mons Gilberti is by the Horseshoe Lane, and the departure from it to the south-west is well defined by a road that bears at certain intervals the well known name. If we wish to travel to Deva, however, we have no such name to guide us. The opinion that Rowton is Rutunium seems to have been accepted, beside the reasons already referred to, on the ground that there is a place called Pavement Gates between Uriconium and Rowton ; but the name does not tell us from what point the road comes. It may be part of the Mala Platea, or, if running in the course it is supposed to do, may simply be a cross road connecting Uriconium with the Caer Sws way. As we stand by the remains of the ancient city

<sup>1</sup> Giraldus' statement (lib. i, cap. xii, p. 429) that "the Teivy is the only river in England or Wales that has beavers", must mean at the date he wrote, for their former abundance is shown by such names as Beverley, Beverstone, and Llyn yr Afanc near Bettws y Coed. The effigy of David ab Madoc (A.D. 1284) in Hanmer Church has at the feet two hounds and a serpent, and at the head an animal like a beaver.



and consider which road will carry us best both to Deva and Segontium we have no need to hesitate. A paved road called Norton Lane takes us nearly due north to a farm called Smethcott, where it falls into the northern Watling Street which comes up from the Horseshoe, crosses the Tern near Rea, then through Upton Magna and over the north-east shoulder of Haughmond Hill. Here, at the distance of 200 yards or so, are two small rings; at the back of the abbey the course of the road may plainly be seen as it runs up to and round Ebury camp, which has been curiously unnoticed, perhaps from being concealed by a fir wood. From this point the course is very straight most of the way to Astley, where, as well as at Hadnall, there is much pavement. Hardwick both from situation and name has plainly been on the *via*, which would pass through Sansaw and cross the Mala Platea at Broughton. If a straight line is drawn from this place to a point two miles to the east of Bangor it will pass through all the places which we shall now have occasion to mention. At Broughton we meet again with Plex Lane and Via Devana. Reynolds' and Sir R. Hoare's suggestion that this is Rutunium seems to have much probability in it. The name implies a burgh, and the moss-grown walls by the road side are of squared stones. Perhaps Middle obtained its name from being half way between this place and the Berth by Baschurch. The early Norman church, of which the roofless chancel now alone remains, stands beside a footpath that looks as if it had formerly been the road. We have then Sleaf and Noneley, both ancient names, and manor houses of importance; at the latter hamlet there is a pavement.

Another mile brings us to Loppington, the *Domesday* Lopitune (perhaps Lupi ton). This being in the direct line for Bangor, and having on the west Burhton Moor and on the east the boggy bed and banks of the Roden, both impassable or nearly so, it had long been thought that the street must have run through it, and in 1873 a pavement was found both south south-east

and north north-west of the village,<sup>1</sup> some twenty-two inches below the surface, and pointing in the direction of Blackhurst Ford.

The settlement at Loppington, where we find such a number of early Saxon names, can be accounted for, as at Broughton Church, only on the supposition that they were upon the course of a great road. We have here the Hayes, the Shaws, the Leasows, and Hursts, and Slades. The road crosses between Holywell and Wolverley, and so reaches Blackhurst Ford. Here it divides, one branch going to Bovium the other to Deva. The first goes through the east end of Welsh Hampton village, called the Balmer, where there is still a small mound (a second one, within fifty yards of it, has just been removed). Going straight on to Bleddyn's Bank the road was paved in the middle, and called "the Roman pavement" within living memory. Above, to the east, is the site of old Hampton, where swords and coins have been ploughed up. The present village of Welsh Hampton has been transplanted from here some time or other, as the name of the adjoining lake, Newton Mere, testifies. "Hantone" is as old as *Domesday*, but some older prefix has been lost. I suspect the name Balmer, when interpreted, may throw some light on the matter. Closely adjoining old Hampton on the north is Plas Bedw, which has all the appearance of a Druidical gelli, and may have been the arx of a Roman town. I wish to suggest this place or its neighbourhood as the site of Mediolanum. The direct road goes to Bangor. The one to the west goes by Hampton Wood, the Stocks, Coptv Vyny, the Spout (? Ysptyty), all ancient names, by the Trench,<sup>2</sup> along Street Dinas through Dudleston to Chirk, and along the Ceiriog

<sup>1</sup> A paved road goes from here, by English Frankton, to Colmere and Ellesmere. At the place called "Pike's End" a broad trench has been cut at some time; but till the mound is examined, it is impossible to say how far the "Pike" is natural or artificial.

<sup>2</sup> A Roman road, therefore, does run by the Trench, but at right angles to the course commonly supposed. It is the same with Middle and with many other places.

valley towards Segontium. This we suppose to be the old Sarn Guetheling. From the point of divergence going east there was direct communication with Condate, by Eglwys y Groes, and the route already indicated. At Gredington and Hanmer (to which places a very old road ran, and runs from here), and Halghton, there are signs of Roman occupation, which we shall notice afterwards.

The direct road from Bleddyn's Bank goes through Penley, passing close by the moated enclosure where the *Domesday* Tudor had his castle; then along the high plateau of Pen-le, and crossing a dingle, due north to Halghton Hall, called formerly "Halchdyn ym Maelor, y Plas Uchaf." Here an old British trackway drops in; and we must notice how frequently, in this neighbourhood, the seats of the principal families seem to have been placed on Roman or British works of some kind; their situation upon the road, very frequently their name, and remains found at the place, testifying to their early origin. Here the road crosses a valley to the farm called "Adwy y Felin,"<sup>1</sup> and so by the Holly (Holy) Bush, by the Horns and Highgate, to Bangor. The present state of this place is certainly disappointing to an antiquarian. When, however, we read William of Malmesbury's account, as well as Leland's, and even Pennant's, and find that not one of the antiquities mentioned by them now remain, we see plainly that Bangor has been the quarry of that district. Lewis, in his *Topography*, speaks of Roman coins and pavements being found in digging graves; and it is very probable that a judicious use of the spade might do the same for Bangor that has been done for other places. In the river-bank, and perhaps twenty feet below the present church, some squared stones are seen peeping out, showing that the present level of the ground is not the original one. There is a township of Bangor which bears the name of Seswick. The townships of Eyton and Royston are divided by a ditch called "The Fosse,"

<sup>1</sup> *Adwy*, perhaps from *aditus*, means a pass or gap.

by which apparently the upper branch of the Dee, which here formed an island, was drained. The bridge, which is of Norman date, is probably copied from one that preceded it, or from the Roman bridge at Holt. The course of the road leading towards Chester is plainly to be seen on the east bank of the river; and in the Worthenbury meadows we have the name of Ty'n y Ffordd (house in the road), indicating its course. At Shocklach there is a large earthwork,<sup>1</sup> and from there the course is by Aldford and Eccleston to Chester.

The Mala Platea, as we have noticed, falls into it by Churton. There are also several cross-roads, *e. g.*, the one running east and west by Maiden Castle, on the Broxton Hills; by the large camp at Coddington, near Stretton;<sup>2</sup> and so across the old bridge at Holt, in the direction of Caergwrle. Another old way coming out of Cheshire winds round Beeston Castle, and bears upon Eaton.

We return now to Blackhurst Ford, where the Watling Street enters Maelor Saesneg, crossing the Roden which rises in Bettisfield, and is one of the feeders of the Severn. At the Conquest there was a *silva*, covering, no doubt, a large part of what is now the Fens' Moss, which, by the bye, differs from most others in supplying turf (not peat, or only rarely so), to a depth of four or five feet.

From this place to Hanmer there seem to have been three ways: one distinct from our present road, which crosses it at Hanmer, and joins the Bovium road at Halgh-ton Hall (*vide supra*); the other two branches of the Deva road. Of these, the direct one through Bettisfield village, and formerly through Bettisfield Park, has upon it a *bun-chough* (? *ban-clawdd*=high dyke), where there used to be a holy well. Then to the east is a Massane, probably Maes Sarn. The name for Bettisfield old Hall is "Llys Bedydd." The latter word dates from St. Chad's days; and there is a "Gospel Meadow" abutting

<sup>1</sup> See Ormerod's *Cheshire*, vol. ii, p. 378.

<sup>2</sup> *Ibid.*, p. 320, where the tumuli at Carden are also noticed.

upon the road, which is there paved. The "Llys" would seem to imply a place of importance in British times. By the name of "Beddesfeld" it occurs in *Domesday* as one of the manors in Dudestan Hundred. From here the way goes to the south-west corner of Lord Hanmer's policies, at a place called "The Lodge," and through the Park to a farm and hamlet called "The Great Arowry" (*ἀρουρα*), just above Hanmer. At this point a winding road from Blackhurst Ford comes in. It leaves the Bangor road at Hampton Bank, and bending to the right, passes a Rotten Row<sup>1</sup> (*rotteren*=to gather together), and along the east side of Braden Heath (*brad*=broad) on a paved way, on the sides of which used to be several important houses,—the Ashes, Hal on th' Hill, the Wherrian, and others. From here it runs between Bettisfield and Gredington Parks, at the head of Hanmer Mere; crosses the Deva road at the Arowry, and so by a footpath and occasional pieces of paved way past the Brook House to Eglwys y Groes Camp. We shall now look for some additional proofs of our being, so far, on the right track.

In the *Haghamond Chartulary* (fol. 225) William Fitz Alan gives to the church of St. John of Haghamond and the canons, "*salinas meas de Suthwiche*". This Wiche, called formerly "Dirtwich" or "Droitwich", is at the edge of South Cheshire, and seems to be included in the *salinæ* of Burwardeston, which is a manor in Cestrescire. In case any one should apply the name Suthwiche to Nantwiche, I add a note from Ormerod's *Cheshire*,<sup>2</sup> by which it appears that the salt from this

<sup>1</sup> As the distance between this place and Bettisfield does not exceed three-quarters of a mile, the name may attach itself to either road. There is a "Rotten Row" to the east of Boston in Lincolnshire, about three miles from Boston.

<sup>2</sup> Leland's *Iter* 7, fol. 22. Ormerod's *Cheshire*, ii, p. 366: "The following curious extract is from Burghell's *Diary*: 'Augt. 28, 1643. Capt'n Croxton and Capt'n Venables, with their companies and others, went to Durtwich, and cut in pieces all their pans, pumps, salt-pits, and works, and carried some of their pans off; so that their salt making was spoiled, which served Shrewsbury and many other places of the kingdom.'"

Wyche used to be sent to Shrewsbury. In Anderson's *Salopia Antiqua* (p. 85) we read, "except granting to the Abbey of Haghmond a right of road through his land, when going to or returning from Wiche in Cheshire, where they had some salt-pits, Walter de Dunstanville I does not appear to have conferred upon the monks any material benefits whatever." Those lands must plainly have been on the course of the road between Haghmond (which adjoins the Watling Street) and Wyche. Now in referring to the *Chartulary* again (fol. 95), in an agreement as to lands in the vill of Halghton, near Haghmond, we find that one of the boundaries, which constantly recurs, is Salter Estrete. Between Noneley and Loppington a side-lane, which is paved, and crosses the Roden at Pensford Bridge (joining the Street again at Wolverley), bears the name of "Salt Lane"; and this name is found again on the paved lane at Braden Heath, where the older inhabitants will tell of salt being fetched on packhorses from the Higher and Lower Wyche by way of Eglwys y Groes.

In Anderson's *Salopia* (p. 86), "Walter de Dunstanville grants his harper certain lands in Long Rudigg up to Somerlone, as Smelbroc divides them, which had belonged to Achi and Swein of Knoll." This was about 1185 A.D.; and the Knolls Wood, near Shiffnal, is supposed to preserve the memory of the grant. In Bettisfield there is now a Knoll's Lane and a Knoll's Wood, and the Wyan Ruding enters it from the Whixall side by a *sarn* lately found, passes through Bronington, Hanmer, and Halghton, and joins the Bovium road at Halghton Hall. From the similarity in names I think it probable that this is an outrider of the Watling Street, that it comes up from Shiffnal, crosses it, and proceeds in the direction of Longton, then by Shawbury, and through Whixall. Whether this is so or not, I have not now any certain proof; but the marks of antiquity about the Wyan Ruding in Hanmer parish are undoubted. It crosses the bed of an old lake by a paved way; it joins the Via Devana of the Watling

Street, near Hanmer, by an ancient causeway; and almost immediately leaves it again, passing one ancient manor-house after another (*i. e.*, they being placed *on it*) till it approaches Halghton Hall. A field through which it passes was ploughed up some years since, and a bank was found full of pieces of glazed stone<sup>1</sup> that were thought to be of Roman origin.

Returning to the *Via Devana*, we now go on from the hamlet called Arowry down into Hanmer. The road goes through a deep gill which is called the "*Striga Lane*" (hollow way), and over an old pavement through the village. There are various signs of Roman occupation in this neighbourhood which I shall hope to refer to afterwards.

From Hanmer to Penley there runs a cross road called *Street Lydan* (*via lata*). A paved footpath remains at one place. A ravine called Cumbers (?Cymri or Combe) Bank is crossed. This *via lata*, which begins and ends so suddenly, would have no meaning, except as connecting two important branches of a great road. Just below Hanmer village, to the east, is a large earth-work of a conical shape, which seems to have been defended in ancient days by a lake or morass all round it; and on one side I think there are traces of a submerged causeway, like that at the Baschurch Berth.

The road now proceeds to Deva, having for some miles a succession of very old names. *Sawerdek*, the name of an old manor house upon it, is supposed to be *sarn* and *teg* (fair). Then there is *Crox* (*Crux*)ton, which dates from the Emperor Constantine. The *Mala Platea* is here about half a mile distant. Ascending a steep hill, which was paved till 1871, the *Three Fingers* is reached, where a jug full of silver coins of Elizabeth and James was found in a

<sup>1</sup> A chemist thinks that these stones have formed part of some ancient glassworks. It is not mere glaze which might result from being vitrified, but actual glass which is on the stone (pumice); and this, too, of a bright green,—a colour which the Romans seem not to have succeeded in excluding from their glass.



hedge bank when the road was slightly altered in 1840. From this place there is a rapid descent to the Sarn in Worthenbury Parish.

First there is Willington Cross and Traws(trans)tre, to which we shall refer immediately. Then leaving the present course it went by what is called the Coach Lane to Hal yn Talarn, the site of the mansion of Lloyd of Tal y Wern. This is another instance of an ancient family locating themselves upon Roman ground.

The man who was employed to fill up the ditches and level the works in this field is still living, at an advanced age. In the gill below is a causeway, by which, with a bridge long since gone, the road was continued to the opposite bank. This is now called Talarn Green, taking its name no doubt from this old work. Then we come to the Sarn and cross the Wyche brook to Threapwood,<sup>1</sup> a place till recently extra-parochial, and about which some interesting letters passed between P. H. Warburton, Esq., M.P., and Lord Chancellor Hardwicke, preserved by Joseph H. Lee, Esq., of Broad Oak, a collateral descendant of the former. Then there is Broughton, formerly the seat of the Broughtons, descendants of Tudor Trevor, and immediately after the Via Devana and Via Boviana unite at Shocklach. One cross road still remains to be noticed, which, from the old names and the earthworks found upon it, must have been one of considerable importance.

We have already tracked the Mala Platea (including, by way of Pan Castle, a Condate branch) and the Salt-lane offshoot of the Watling Street as far as Eglwys y Groes. From the camp at the top, called sometimes Mow Cop, a roadway may be traced through the grass which bears to the north-west. At the foot of the hill a fragment of an old lane may still be seen; it ascends a hill and goes by a ridgway course past the Yew Tree house (pulled down) to Willington Old Hall. About

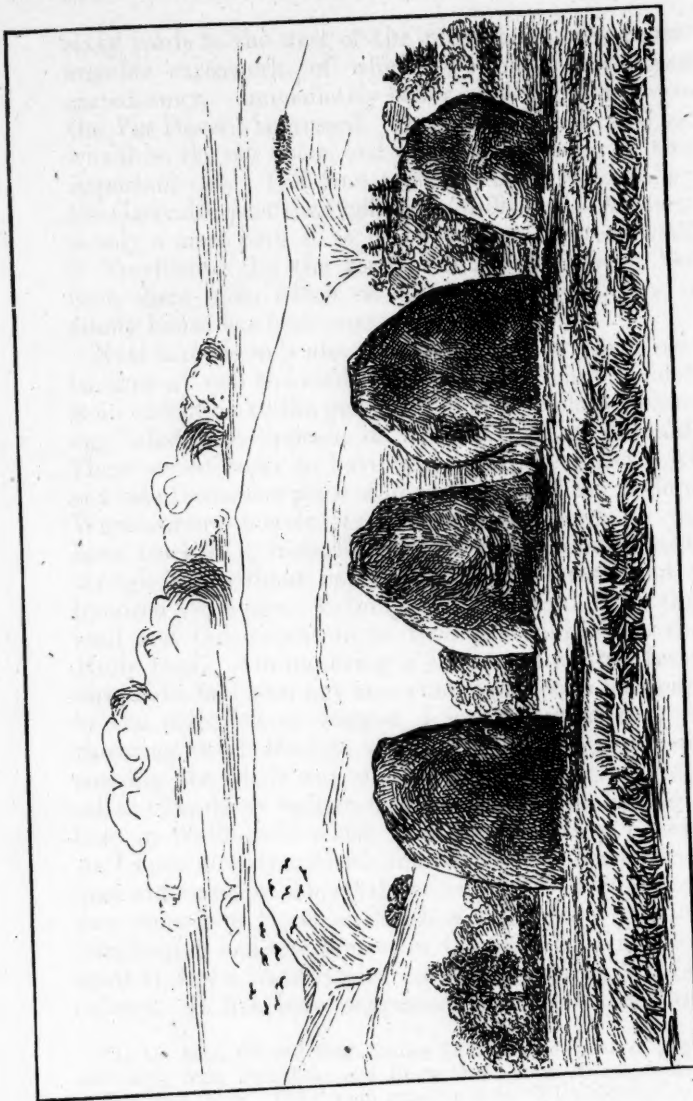
<sup>1</sup> Threapwood=debateable ground. *Threap* or *threapen*, Lat. *red-arguere*, imports debate. (Skinner's *Etymol. Linguae Angl.*, quoted by Lord Hardwicke.)

sixty yards to the west of the present house is a rectangular earthwork, of which two-thirds have been carted away. Immediately below, at Willington Cross, the *Via Devana* is crossed. *Trawstre*, which is close by, would be the old name; and mark the crossing of two important *viæ*. The lane proceeds by a wood called the *Garondle*, past the *Caelika*, to *Mulls-ford*. As there is only a moat here it is probable that the true word is *Ymylffordd* (by the road). Some small work has been there upon which, as noticed so often before, a family house has been erected.

Near here there is also a "*Gloddfa Fechan*" (little embankment), and the road passes close by *Emral*,<sup>1</sup> which is an exception to the general rule of etymology, meaning, what first appears on the surface, an emerald. There would seem to have been a *bury* here also. At any rate it was the place of importance, and the modern *Worthenbury* merely its hamlet. This road, as we have tracked it from *Eglwys y Groes*, was still used, though not without opposition, by coal carts, about a hundred years ago. Coming out of *Emral Park* this road and the direct one to *Bovium* would join at the *Holly Bush*. On inquiring of the tenant at the *Horns farm* if he had seen any lane running through his fields in the direction of *Bangor*, I was informed that in throwing two fields into one he had found a pavement running the whole way under a hedge-bank. A field called *Clawdd yr bychan* (little embankment) lies near here in *Wallington* which is in *Worthenbury Parish*. As I have already noticed, the name of *Watling Street* does not occur on this northern route after *Wellington*; but there is in *Hanmer Parish* a *Willington* (written *Gwillington* and *Gwelynton* in the time of King Edward I), and a little further on *Wallington*, in *Worthenbury*. It has been suggested that these three are

<sup>1</sup> It has been derived from *Ember Hall*, because burnt so often and rising from its ashes; and *Emma Hall*, from *Emma Audley* having lived there. But the old name for it is "*Y Gwrddymp*", an emerald, pronounced "*Worthen*" by the English.





DALLASTYPE.

THE FOUR STONES, OLD RADNOR, LOOKING, N.W.

simply corruptions of Guetheling, implying the Irish (road). In Northumberland, Wallington is near the point where Watling Street divides, one branch going to Elsdon, the other north to Wooler. In Durham, also, Willington is on the street.

On the other hand these names are found elsewhere, though not, as far as I am aware, apart from an ancient *via*.

M. H. L.

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#### THE FOUR STONES, OLD RADNOR.

AMONG the objects visited by the members of the Cambrian Archæological Association, on the occasion of the Kington meeting in 1863, were the four stones, probably the only existing remains of a cromlech, in Radnorshire. A good account is given of them in the summary of the excursion (3rd series, vol. ix), but no drawing was made, and the dimensions of the stones were not ascertained; there is, therefore, room for further particulars. The stones are placed at the corner of a large arable field in the midst of the fertile level plain, which occupies a great part of the parish of Old Radnor, and are approached by a road, which branches off from the turnpike road to New Radnor at a farm house called the Knap; on the north side of the farm buildings is a large and elevated round tumulus, covered with trees, and on the opposite side of the turnpike road, nearer to Harpton Court, are two other circular mounds, much depressed, with a large boulder lying by the side of one of them. The four stones are about half a mile distant from the Knap. Their position will be better understood by a reference to the accompanying drawing, which is taken from the south-west; to the north the high land of Radnor Forest bounds the view. The notion of the writer of the former account, that the stones once formed some of the supports of a covering stone of a large sepulchral chamber, appears probable. The prevalent local

tradition which he and the author of the *History of Radnorshire* record, that the font in Old Radnor Church was hewn out of one of the missing stones, shows that the supposed removal took place at a remote period, and is so far valuable ; but an examination of the four stones does not support the tradition of the use which was made of one of their missing fellows, for they are clearly erratic boulders from the adjacent volcanic rocks of Hanter or Stanner, of which a very truthful and picturesque sketch is given in Murchison's *Silurian System*. Any local stonemason would, on examination, at once say that the four stones could not be dressed or hewn into a regular form, as they would shatter into irregular fragments when broken or dressed. The volcanic rocks referred to are about two miles to the south of the four stones. The boulders which have proceeded from them are plentifully strewed, intermixed with rocks of Old Radnor Hill, on Bradnor Hill, and Hergeot Ridge; the current of the drift having set towards the south-east. Notwithstanding the constant use of these boulders for road materials many of the larger ones remain ; boulders of a large size may still be met with in the Whetstone, near the race-course on Hergeot Ridge, and on the Beastry, Grove, and Bage farms on the northern and southern sides of the Ridge. The builders may, therefore, have gone only a short distance to the south of the site for their materials. How long they have borne their present name is uncertain ; but it appears that a jury at a court held for the Manor of Burlinjobb and Ploughfield in 1767 presented the four stones as one of the bounds of that manor. It may, therefore, be reasonably inferred that this was the name handed down to that time by tradition, and that the steward and the jury in their use of the name were perpetuating a previous record of the boundary of the manor.

It only remains to give an account of the dimensions and position of the stones as they now are : the space within them is about 13 feet wide, the south-west stone

is 5 ft. high and 13 ft. 9 in. in circumference; that to the south-east is 4 ft. 10 in. by 12 ft. 3 in. round; an excavation showed that this stone is embedded 2 ft. in the ground. The north-west stone is 6 ft. high and 15 ft. 3 in. round, and the north-east stone 4 ft. high and 11 ft. round. The relative distances at which they are placed are—north-west to north-east, 8 ft. 4 in.; north-east to south-east, 5 ft. 6 in.; south-east to south-west, 7 ft. 6 in.; south-west to north-west, 7 ft.

R. W. B.

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#### MONUMENTAL EFFIGY OF ST. IESTYN,

CLAD IN THE GARB OF A HERMIT, IN LLANIESTYN CHURCH,  
ANGLESEY.

THE churches of Llanbabo and Llaniestyn, Anglesey, contain two remarkable monumental effigies, apparently executed by the same hand, but many centuries after the deaths of the two personages of whom they are commemorative. The former church is within a walk of the Rhos Goch Station, on the Anglesey Central Railway; the latter within a walk or short drive of Beaumaris. I gave a descriptive account of the effigy, in Llanbabo Church, of King Pabo Post Prydain, in the April number of the *Archæologia Cambrensis*. I now proceed to notice the monumental slab of St. Yes-tin or Iestyn, in Llaniestyn Church.

The slab out of which this effigy is sculptured, I think schist or slate, is five feet ten inches in length by one foot ten inches in width, and though formerly lying on a raised mass of masonry in front of the altar is now placed upright embedded in the wall. The effigy, which is in low relief, represents the saint not in the dress of the period in which he lived, but in the garb of a hermit, as worn in the fourteenth century. This consists of a long tunic or coat (*tunica talaris*) reaching to the ankles, and girt about the waist with a tasselled cord or rope hanging down in front; an inscribed scroll is sus-



pended from the left hand. Over the tunic or coat is worn the *cappa clausa*, a mantle or cloak of a cope-like fashion, fastened by a morse or circular clasp in front of the breast, and thence opening downwards; the borders of this cloak are ornamented. The head is covered by the *caputium* or hood, which likewise covers the shoulders; the face is bearded, and over the upper lip is worn the moustache, and the head reclines on a square-shaped cushion. The shoes are pointed at the toes. In the right hand is held a *bordon* or staff, shod with a pointed ferule at the lower extremity, whilst the head of the staff resembles that of a dog. Above the head of the effigy is an ogee headed canopy, cinquefoiled within, the spandrels of which are filled with sculptured foliage. Along a portion of the upper part of the verge of the slab, and within the canopy on the sides of the cushion on which the head reposes, are remains of an inscription, which, when in a more perfect state than it is at present, appears to have read thus:—

HIC IACIT SANCTVS YESTINVS CVI  
GWENLLIAN FILIA MADOC ET GRYFFYT AP  
GWILYM OPTVLIT IN OBLACOEM  
ISTAM IMAGINEM P SALVTE ANIMARVM. S.

Hic jacit Sanctus Yestinus cui Gwenllian Filia Madoc et Gruffytt ap Gwilym optulit in oblacionem istam imaginem pro salute animarum suarum.

Oblacoem being an abbreviation for oblacionem, P. for pro, and S. for suarum.

A very excellent engraving of this monumental slab and effigy appears in the second volume of the *Archæologia Cambrensis*, in the October number for 1847. In that work the Saint Iestin or Iestyn ab Geraint, of whom this sculptured slab is commemorative, is said to have flourished in the sixth century. It is probable a full account of him may be found in Rees' *Welsh Saints*, but I have not that work to refer to.<sup>1</sup>

<sup>1</sup> The notice in the *Welsh Saints* is as follows:—"Iestin ab Geraint was the founder of Llaniestyn in Lley, Carnarvonshire; and

This may be considered as an unique specimen of a sculptured sepulchral effigy, exhibiting the person commemorated in the garb of a hermit. Amongst the small statuettes which adorn the sides of tombs some other specimen may possibly be found—at present I do not recollect one—and these statuettes must be considered as accessories only, and not commemorative.

In the *Pontifical* of Lacy, Bishop of Exeter, who flourished in the fourteenth century, is the order for the benediction of a hermit's dress, though the particular articles of which that dress was composed are not enumerated. It was, however, different to the garbs of the other religious orders.

In the *Vision of Piers Ploughman*, written in the fourteenth century, are the following allusions to this garb:—

“In abit as an ermite.”

And again—

“Eremytes on an hep wt hokede staves  
Wenten to Walsynghm.”

That is, hermits in throngs with hooked walking sticks went on the pilgrimage to our Lady at Walsingham. In this effigy we have the staff clearly defined, but with a dog's head for the hook. And again—

“Clothed hem in Copis to be known fro othere  
And made himsilve eremytes hure eise to have.”

That is, they clothed themselves in copes to be known from other men, and made themselves hermits to lead easy lives. In this effigy we have the *cappa clausa*, or cope-like mantle, worn over the tunic or long coat. In whatever view we may regard it, this effigy is the

also of Llaniestyn in Anglesey, where a stone was seen in the last century with an inscription purporting that he was buried there.” His father Geraint ab Erbin is stated to have been “one of the princes of Devon, who was slain while fighting under Arthur at the battle of Llongborth.” An elegy on Geraint ab Erbin, attributed to Llywarch Hen, is preserved in the Black Book of Carmarthen, and also, with some additions and variations, in the Red Book of Hergest. See *Four Ancient Books of Wales*, ii, 37, 274.—ED. Arch. Camb.

most interesting of all in the island of Anglesey. Amongst those of Great Britain, it has, I think, the merit of being perfectly unique.

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#### LLANEILIAN.

The little church of Llaneilian or Llanelian, Anglesey, is about two miles from the railway station at Amlwch, lying due east of the latter place. It consists of a tower, nave, and chancel, and of a distinct building lying south of the latter, and connected therewith by a lean-to passage. The porch on the south side of the church is of late fourteenth or early fifteenth century construction. On the right of the door, and within the porch, is a projecting stone basin or stoup which contained holy water, in which, before the Reformation, each dipped his finger and crossed himself on entering into the church. In the east wall of the tower is a plain Norman arch of the twelfth century; this is apparently the most ancient portion of the church. The south window of the nave is of late fifteenth century work, and contains three lights foliated in the heads; the jambs and architrave have bold hollow mouldings. The north window of the nave is similar to that on the south side. There is a string-course beneath each of these windows, composed of a plain set off and hollow beneath. On the north side of the nave is a pointed doorway, the jambs and architrave of which, and the hood over, have bold hollow mouldings. Both nave and chancel have externally embattled parapets. The south window of the chancel is square-headed, and of two lights of fifteenth century construction. The north window of the chancel is of two lights within a square head with hood mould over. The east window of the chancel is nearly triangular-headed; it contains three lancet-shaped lights, and the hood over has the cavetto or hollow moulding. Such are the principal constructive features of the church, which appears to have been mainly rebuilt or greatly

altered in the fifteenth century, and exhibits no architectural peculiarities. In the interior, near the north door, is St. Elian's Chest, so called. The cover of this is semi-hexagonal, and has the date 1667, studded on it in nails. The seats in the nave are without backs, with rudely carved ends in circular terminations bearing the dates 1690 and 1693. Between the nave and chancel is still remaining the ancient rood loft, a gallery so called. This is tolerably perfect; it has a coved projection on either side of the screen which supports it, and the cornices are carved; it is seven feet or thereabouts in width, and the entrance to it is up a newel staircase in the south wall of the nave at the east end. Though the chancel screens which supported the ancient rood lofts in our churches are numerous, it is but rarely we find in a small church like this the rood loft itself still remaining, and in so perfect a state. At present I can only call to mind two little churches about the size of this where the ancient rood lofts are still preserved, the little church of Wormleighton, in Warwickshire, and the little church of Cotes, near Stowe, in Lincolnshire. In larger churches the existence of the rood loft is not so rare. This internal feature in the church of Llan-eilian is, therefore, worthy of considerable attention. This rood loft is a construction of the fifteenth century. A skeleton, "the lively figure of death," is painted on the coved work of the rood loft over the entrance into the chancel, with this inscription over:—"Colyn Angeu yw Pechod"; that is, "The sting of death is sin." This is probably a painting of the seventeenth century, when such productions were numerous. In front of this rood loft is a poor but somewhat modern painting on canvas, intended for St. Elian. The chancel is fitted up choir-wise, with stall-like disposed seats of the fifteenth century. These are rudely carved. The communion table is like a coffer, and in raised black-lettered characters in front is the following inscription:—

"Non nobis Domine non nobis sed  
Nomini tuo. 1634."

The principals of the roof of the chancel are supported by carved wooden figures of minstrels playing on the bagpipes. In the east window of the chancel are fragments of ancient painted glass of the fifteenth century. The central light contains portions of the figure of our Lord extended on the rood.

I have now to treat of that singular appendage, cell or chamber, a distinct structure, lying a little south-east of the chancel, but connected therewith by an oblique passage. This is entered through a doorway from the south side of the chancel by a descent of six steps. The passage, a lean-to, has been lighted by two small windows, one of which is blocked up. This passage leads into a room, chamber, or cell, fourteen feet long by twelve feet in width, which is covered with a good perpendicular roof of the fifteenth century. This cell or chamber has an external doorway in the north wall, leading into the churchyard. The absence of a piscina in the south wall indicates this building not to have been a chapel. There is no fireplace. A mutilated bracket, on which formerly stood an image, probably that of St. Elian, projects from the east wall on the north side. This building has a rude bellcot at the west end. A rudely constructed two-light window, the heads of which are semicircular, lights this cell on the south side. The east window is pointed, of two principal cinquefoil-headed lights with a quatrefoil light in the head above, over which is a bold hollow hood mould. Under the east window is a semi-octagonal shaped table of wood, plainly panelled on the sides in seven divisions with buttresses between them, but not panelled at the back. These panels appear to have been painted, and the edge or verge of the table is moulded. This table is five feet two inches across, and projects in front two feet from the wall. There are some stories connected with this table, which I need not advert to. It is, I think, an article of domestic furniture, certainly not an altar. I know but of one wooden altar—I do not allude to communion tables as such—in the kingdom; this is a slab

constituting the window sill of a concealed chapel in the roof of Compton Wyniate House, Warwickshire, a seat of the Marquis of Northampton, where recusants, who were numerous in that neighbourhood, were accustomed to attend. This wooden altar has on its surface the five crosses perfectly defined.

For what purpose then was this building, distinct from, yet connected with, the church of Llanelian, constructed? I believe this to have been a *Domus inclusi, reclusorium*, or anchorage; the abode of an anchorite or recluse. St. Isidore, who flourished in the early part of the seventh century, circa A.D. 630, treats of the distinction between hermits and anchorites. In his work *De Ecclesiasticis Officiis* he observes:—*De monachis. Sex autem sunt genera monachorum. Primum genus est cænobitarum, id est in commune viventium. Secundum genus est eremitarum, qui procul ab hominibus, recedentes, deserta loca, et vastas solitudines sequi atque habitare perhibentur ad imitationem scilicet Eliæ et Johannis Baptistæ, qui eremi secessus penetraverant, etc. Tertium genus est anachoretarum, qui jam cænobitali conversatione perfecti, includunt semetipsos in cellis procul ab hominum conspectu remotis, nulli præbentes accessum, sed in sola contemplatione divina viventes perseverant, etc.* That is, there are six different kinds of monks. The first, that of those who embrace a regular monastic life, living in common. The second kind is of hermits, who, departing from the abodes of men, seek desert places wherein to dwell, after the manner of Elijah and John the Baptist. The third is that of anchorites who, perfecting themselves as monks, shut up themselves in cells secluded from the sight of men, willingly affording access to no one, but living continually in divine contemplation.

The rule of Grimlaic, an anchorite priest of the ninth century, is very severe. The office for the inclusion of anchorites (*reclusio anachoritarum*) we find in Bishop Lacy's *Pontifical*. In practice the strict rule was modified, at least in this country I have found no *domus*

*inclusi* or *reclusorium* where it appears to have been carried out. The recluse or anchorite at Llaneilian was probably a priest, hence his connection with the chancel. He had liberty to go from his cell, hence the door on the north side. I could dilate much further on this topic, but I must conclude. We have then in the effigy at Llaniestyn, and in the annexation to the church of Llaneilian, vivid remembrances of a past age in the lives of hermits and recluses. In this age we have more active duties to perform, and to regard that saying—"up and be doing, and God will prosper!"

MATTHEW HOLBECHE BLOXAM.

### WELSH WORDS BORROWED FROM LATIN, GREEK, AND HEBREW.

(Continued from p. 59.)

HABENA, 'a rein': W. *afwyn*, *awyn*, and *awen*, 'a rein'. Der. 'habena', 'abēna': W. '\*abena'..... (see 'bestia') .....

..... { '\*aboin', '\*abwin', 'afwyn', 'awyn',  
          '\*aboen', '\*abmen', '\*afmen', 'awen'.

Welsh leaves us no reason to suppose that the initial *h* was pronounced in Latin when this and similar words were borrowed. It is possible that *awen* was formed from *awyn* by substituting *en* for *yn*, to bring the word into harmony with gender-analogy.

HEBRÆUS (-a, -um), pl. 'Hebræi', etc., 'Hebrew': Mid. W. *Ebryw*, 'Hebrew', which has not survived to become *Efryw*; whereas the plural *Efrei*, 'the Hebrews', is often to be met with. In both instances the case-vowel is preserved, and *æ* counts as *ē*. Other instances of this will be found under 'Judæus', 'præceptum', 'præsens', 'præsepe'.

HEBRAICUS (-a, -um), 'Hebrew': Mid. W. *Efroec*, 'the Hebrew language' (Skene, ii, p. 136). Here *ai* seems to have been reduced to *æ*: see 'Graius'. On *œ* for *æ*, see 'ætās'.

HIBRIS, gen. 'hibridis', M. Lat.= 'hibrida', 'a mongrel, a hybrid': W. *efrydd*, 'mancus', 'mutilus', 'claudus' (Davies).

HONESTUS (-a, -um), 'honest, honourable': W. *onest*, now



more commonly *gonest* with a prothetic *g*; on which see 'altus' and 'vacuus'.

HORA, 'an hour': W. *awr*.

HORARIUM, 'a clock, horologe': W. *ðrjawr* or *ðrjor*, 'a watch'. Der. 'hōrārium', 'ōrārium': W. '\*ōrōr', '\*orawr', 'ðr-j-awr'. The shortening of the initial *o* would be the natural result of its being immediately followed by *rj*. As to the insertion of *j*, see 'cerasium'.

HOSPES (pl. 'hospites'), 'a guest': W. *osp*; pl. *ysp*, *espyd* or *yspyd*, as well as *ospjon* and *yspydjon*. *Ysp* = '\*osp-i' (with the Welsh plural termination *i*); whence would arise '\*espi', '\*ispi', '\*isp', 'ysp'. Some of the other forms are derived from the Latin plural thus: 'hospites', 'ospites': W. '\*ospit', '\*espit' (whence 'espyd'), '\*ispyt', 'yspyd'. From the latter seems to be formed a very common name of places in Wales, namely, *Yspjty* = *yspyddy*, 'a guest-house or hospitium'.

HUMILIS (-e), 'humble': W. *ufyll* (or *ufell*).

HUMILITAS (acc. 'humilitātem'), 'humility': W. *ufelltōd*; *ufylltōd* also occurs, which seems to betray the influence of *ufyll*.

ILLE (-a, -ud; pl. 'illi, -æ, -a'), 'he, that one': W. *ill* and *eill*, as in *ill* or *eill tri* = 'they three'. Though *ill* and *eill* are used without distinction, *ill* is derived from *illi*, and *eill* from *illa*, whence '\*ella', 'ell', 'eill', which has not become 'aill', as these little words are proclitics. Against this etymology it is to be noticed that *ill* implies *illi*, while *eill* postulates *illa*.

IMPAR, 'uneven, awry': W. *amhar*, given by Davies as meaning 'labascens'; *amhar-u*, 'to impair, to fall into decay'. Der. 'impar': W. 'im-par', 'ampar', 'amhar'. The negative prefix *in* is in Welsh *an*, which, as here, is sometimes substituted for it: see also 'intervenio'.

IMPERATOR, 'a commander, an emperor': W. *amerawdwr* and *ymerawdwr*, written with *mh* or *nm* for *m*, according to the writer's fancy. Besides these, several other forms, more or less archaic, are to be met with, as will be seen from the following scheme of derivation, which needs no comment:

imperātor	{	*amperotr, amherodr,	{	amherawdwr, amerawdwr,
		amherawdyr		amherawdyr
		*imperotr, ymherodr,		ymherawdwr, ymerawdwr,
		ymherawdr		ymherawdyr

INFERNA, 'the infernal regions': W. *yffern*, fem. sing., 'hell'; the S. W. colloquial form is more regular, *yffern*, or rather *yr yffern* (= 'l'inferno') with the definite article prefixed.

INITIUM, 'a beginning': W. *ynydd*, 'Shrove-tide'; regarded possibly as *initium quadragesimæ*, or the beginning of Lent.

INTERVENIO ('intervenit'), 'I intervene': W. *athrywyn* or *athrywyn-u*, 'pugnantes et discordantes sejungere' (Davies). Der. 'interven-': W. \**anterven-*, \**antervin-*, \**ant'r'vin-*, \**antr'vin-*, \**athrivin*, *athrywyn*.

ITALIA, 'Italy': W. *Eidal*, also *Eidjal*, on which see 'cerasium'.

JACOBUS, 'James': W. *Jacob*, in the *Lib. Landavensis* frequently; *Jacou* (= 'Jacof') and *Jagof*, as well as *Jaco*, occur, but the mod. W. is *Jago*.

JANUARIUS, 'January': W. *Jonawr* or *Jonor*. See 'Februarius'.

ἸΗΣΟΥΣ, 'Jesus': W. *Jesu*, or rather *Yr Jesu* = ὁ Ἰησοῦς. Two things show that *Jesu* is derived from the Greek Ἰησοῦς, and not from the Latin *Jesus*, namely, the use of the definite article, and the retention of the final syllable caused by the accent. As to οῦ, it represented the sound of Latin ū, and is correctly represented in Welsh by the *u*.

ἸΟΡΔΑΝΗΣ (acc. Ἰορδάνην), 'the river Jordan': W. *Jorddonen*, fem. This seems to be another decided case of a word borrowed directly from the Greek, as it does not appear that *Jordanen* is used as an accusative in Latin, but *Jordanem*, the word being of the third declension throughout in the Vulgate. The Welsh implies that the *a* in Ἰορδάνης is long, and so we find it treated by Sedulius in his *Carmen Paschale*,—

— lustra gerens placidam Jordanis ad undam.

*Jorddonen* is further modified into *Urddonen* and even *Eurddonen*.

ἸΩΑΝΝΗΣ, 'John': Welsh has several forms of this word, as will be seen from the following derivation:

Ἰωάννης: W. *Jōān*, *Jōan*, *Jōwan*, *Jewan*.....

..... { *Jeuan*, \**Jiwan*, *Iwan*  
           { *Jefan*, \**Jifan*, *Ifan*.

The form *Ifan* becomes in English orthography *Evan*, one of the most common names in Wales at the present day. It should be pronounced as though it were *E-van*, and is so pronounced by the common people; but the genteel way is to make it *Ev-an*. *Joan* is Scriptural, and only semi-naturalised. *Jeuan* exists now only as a bardic *nom de plume*. Not a long time ago *Jefan* seems to have been in common use. *Iwan* and *Ifan* coexist in Cardiganshire now, St. John's Day being indifferently called *Gwyl Ifan* or *Gwyl Iwan*. *Jowan* occurs written *Jowan* in the *Lib. Land.* frequently, and in the *Cambro-British Saints* (87). In the former it is also spelled *Jouann* (pp. 69, 73, 240, 263, 264), and once *Jouhan* (p. 191).

**JUDÆUS**, 'a Jew': W. *Juddew* (pronounced *Iddew*, and formerly so written). Der. 'Judæus': W. '\*Judew' (dissyllable), '\*Juddew', '\*Jiddew', 'Iddew'. With *ju* becoming (*ji* and) *i* in 'Iddew', compare *iscell* under 'juscellum', also 'Iwan' and 'Ifan' under *Ἰωάννης*. In the retention of the case-vowel, the Breton *Iuzé* or *Iuzé*, pl. *Iuzevien*, follows suit with the Welsh; and so, perhaps, does the French *Juif*, 'Jew'; *Juive*, 'Jewess'.

**JUPITER** (gen. 'Jovis'), 'Jove': W. *Jau* and *Jou*. The latter is Dimetian, and archaic, though it holds its ground in the Welsh Prayer Book.

**JUSCELLUM**, 'broth': W. *iscell*, as in *iscell cig llo*, 'veal-broth'. In Carnarvonshire we find in use *iscell eira* (also *potes eira*), 'melted snow'.

**LABOR** (gen. 'labōris'), 'toil, drudgery': W. *llafur*. *L* as an initial is generally superseded in Welsh by the spirant *ll*, for an earlier *lh*; to be compared with *rh*, which similarly takes the place of initial *r*.

**LAICUS** (-a, -um), 'lay': W. *llëyg*, 'not ecclesiastical'; and in the old Welsh of the Oxford Glosses we have *leeces* (for \**laïcissa*), 'a lay-woman'. Hence it appears that 'lāicus' was treated as trisyllabic, and the *ā* dealt with as mentioned under 'animal', and not as in 'Grāius'.

**LAMNA**, 'a plate, a blade': W. *llafn*, mas. The gender is irregular. The derivation is 'lamna': W. 'lam'na, 'llaf'n' (written 'llafn'), 'llafan' (used in S. W., and the only form the word takes in *cylafan*, 'a massacre').

**LARGUS** (-a, -um), 'of a generous disposition, liberal': W. *llary*, of which Davies says, 'llary antiqui dicebant quod nos *llariaidd*, mitis, mansuetus, comis'. *Llarj-aidd* has still this meaning; but *llary* has got to mean an idle, careless sort of a man. If this etymology is right, the derivation is—'largus': W. 'larg', 'lar'g', 'lar'gh', 'larigh', 'llari', 'llary'; whereas *llariaidd* (for \**llary-ed*) would be analogous, in its *j*, to *arjan*, which see under 'argentum'.

**LATRO** (pl. 'latrōnes'), 'a thief': W. *lleidr*; colloq. *lleidir* in S. W., and *lleidar* in N. W.; pl. *lladron*. Der. 'latro': W. '\*latro', '\*letro' '\*let'r', '\*let'r', '\*leit'r', '\*leid'r' (written 'lleidr', whence *lleidir* and *lleidar*). On the change of *a* into *e*, see 'draco'.

**LAURUS**, 'the bay-tree': W. *llawr-aydd*, 'bay-wood'.

**LAXUS** (-a, -um), 'loose': W. *llaes*, 'loose and long' (of dress); O. W. *lāis* (Juvencus Codex), and *am-lais* (Oxford Gl.). Der. 'laxus': W. '\*lachs', 'lais', 'llaes'.

**LAZUR** (also 'lazurius' and 'lazulum') seems to have meant the 'lapis lazuli'; also 'azure': W. *llasar*, 'blue, azure'. The sound

of *z* being unknown in Welsh, is generally heard by a monoglot Welshman as *s*, and treated as such.

LECTICA, 'a litter or sedan': W. *lleithig*, 'a cushion for the feet, a footstool'.

LECTIO, 'a reading': W. *llith*, fem., 'a lesson from Scripture'. Der. 'lectio': W. '\*lecti', '\*licti', '\*lichth', '\*liith', 'llith'. Modern *i* implies an etymologically long *i*, the short *i* having been regularly changed into *y*.

LEGIO (gen. pl. 'legionum'), 'a legion': W. *lleng*, 'a legion'; (Caer)lleon or (Caer)llion, also (Caer) Legion (= castra legionum), 'Chester' and 'Caerleon on Usk'. *Ng* for *g* could only occur in mere book-words, such as *lleng* and *flangell*, which see under 'flagellum'; while the derivation of *lleon* or *llion* shows no irregularity. In parts of N. W. Chester is called *Caer Lleon Gawr*, 'the fort of Lleon the Giant'. It is edifying to read in the Welsh *Bruts* that it was he who built Chester, which took place at the time when the Queen of Sheba visited Solomon; and that he finds his all but forgotten virtues duly rescued from oblivion in biographies of eminent Welshmen published by men who are still living.

LEGO (ger. 'legendum'), 'I read': W. *lle-u*, 'to read'; *llén* (written also *llēn*), 'literæ, doctrina, eruditio, literatura, disciplina' (Davies); *lleenawg*, 'literated'; *darllen*, 'to read'; *darllen-odd*, '(he) read'. Compare Breton *leñn*, 'lecture', 'action de lire, chose qu'on lit', and the old Irish *legend*, 'to read'. As to *lle-u* there is no remark to make. The derivation of *llén* is the following: 'legendum': W. 'legènd', 'légend', 'legheñ', 'llēn', 'llên'. *Darllennodd* is pronounced both *darllénodd* and *darllēnodd*. The former is the more common; but the latter is probably the more correct. On the other hand, *llénor*, 'a man of letters', seems to be modern, and directly formed from *llén*, without any trace of the original accentuation. That we must, in the case of *llén*, start from *legendum*, seems to be placed beyond a doubt by the Irish *legend*, on which see the *Gram. Celt.*, p. 487; compare also analogous cases under 'construo', 'offero', 'scribo'.

LEO, 'a lion': W. *llew*; *i. e.*, in S. W. *llêw*, and in N. W. *lléw*.

LIBER, 'a book': W. *llyfr*.

LIGNUM, 'wood': W. *llwyn*, 'a grove'. See 'Carina'.

LIMA, 'a file': W. *llif*, 'a saw'; *llif ddur*, 'a file'.

LINEA, 'a line': W. *llin*, fem., 'a line, a line of writing'; *llin-yn*, 'a string'.

LINUM, 'flax': W. *llin*, mas.

LIS (gen. 'litis'), 'strife, quarrel': W. *llid*, mas., 'indignation, anger'.

LITTERA (pl. 'litteræ'), 'a letter', and in the plural 'an epistle':

W. *llythyr*, 'letters of the alphabet', as in *llawn-llythyr* = 'fully lettered, not abbreviated'; sing. *llythyren*, 'a letter of the alphabet'; *llythyr*, mas. sing., 'a letter', *i. e.*, 'an epistle' (pl. *llythyrau* and *llythron*). This is left in undisputed possession of the ground, as the other *llythyr* has been superseded by *llythyren-au*, 'letters of the alphabet'. Der. 'litteræ': W. 'lith'r', 'llyth'r' (written 'llythr'), 'llythyr'.

LIXIVIUM, 'lye': W. *lleisw*; O. W. *lissiu* or *lisiu* (Oxford Glosses), *i. e.*, *lisiv* or *lisiu*. Der. 'lixivium': W. '\*licstvi', 'lisf'w', 'lesf'w', '\*lèsjw', 'léisjw', 'lléisw'. The disappearing of *j* is not unusual; but that an accented *ï* should be thus treated is by no means common. Compare, however, the elision of *ï* in *yspryd*, which see under 'spiritus'.

LOCELLUS, 'a compartment in a locker or chest': W. *llogell*, fem., 'a pocket'.

LONGA ('navis'), 'a long ship, *i. e.*, a war-ship': W. *llong*, 'a ship'.

LORICA, 'a coat of mail': W. *llurig*, mas.; also wrongly spelt *lluryg* and *llurug*.

LUNA, 'the moon': W. *llun*, as in *dydd Llun*, 'Monday'.

Arduireane dev yssi vn a deu ...

Annaeth maurth a llun.—Skene, *A. B.*, ii, 13.

MACERIA, 'an enclosure, a wall': W. *magwyr* and *mogwyr*; the latter, which is the more regular form, is still to be heard among the shepherds of Plinlimmon. On the change of *mogwyr* into *magwyr*, see 'corrigia'. The Welsh would seem to imply 'mācēria', and not 'mācēria'.

MACULA, 'a mesh': W. *magl*, 'a noose, a snare'.

MAGISTER, 'a master': W. *meistr*.

MAJOR, 'a house-steward': W. *maer*; O. W. *mair* (Oxford Glosses). *Major* seems to have become successively '\*majir', 'mair', 'maer': see 'Iwāvrys'.

MAJUS, 'the month of May': W. *Mai*.

MALEDICO, 'I speak ill of, I curse': W. *melldig-o*, 'to curse'. The *d* in *melldigo* and other words of the kind is historical, as the aspirate *ll* requires it to be sounded *t*.

MALEDICTIO, 'a cursing, malediction': W. *melldith*, 'a curse'.

MANGANELLUS, a M. Lat. diminutive from 'manganum' or 'manganus', for *μάργανον*, 'a machine for defending fortifications': W. *magnel*, fem. (but mas. in Cardiganshire), 'a cannon'; *mangel* was the form known to Davies.

MANICA, 'a tunic-sleeve, a manacle': W. *maneg*, 'a glove'.

MANTELLUM, M. Lat., 'a cloak, a mantle': W. *mantell*, pl. *mentyll*.

**MARGARITA** (*μαργαρίτης*), 'a pearl': W. *mererid* or *myrerid*, as in *maen mererid*, 'a pearl'. A form, *myrierid* (= *myrjerid*), given by Pughe is interesting as a parallel to *arjan*, which see under 'argentum'.

**MARIA** (*Mapla*), 'Mary': W. *Mair*, 'the Virgin Mary'. Der. 'Maria': W. '\*Mari', '\*Meri', '\*Mer', 'Meir', 'Mair'. Possibly *Meir*, in the last line of the poem beginning 'Omnipotens Auctor' in the *Juvencus Codex*, should be changed into *Mer*, as it is to rhyme with *haper* and *couer*.

**MARS** (acc. 'Martem'), 'Mars': W. *Mawrth*, as in *dydd Mawrth*, 'Tuesday'.

**MARTIOLUS**, M. Lat., from 'martus', a hammer': W. *morthwyl*, colloquially, *morthwl*, *mrwrthwl*, *myrthwl*: O. W. *morthol* (Oxford Glosses). Der. 'mārtiolus': W. '\*mortjol', 'morthjol', 'morthol', 'morthwl' (whence 'mrwrthwl' and 'myrthwl'), 'morthwyl'. *Morthwyl* was arrived at by over-doing the effort to avoid vulgar forms such as 'cānwll', 'cēlwdd', 'morwn', etc., for 'canayll', 'celaydd', 'morayn', etc. Now-a-days one often hears 'disymwyth', 'manwyl', 'bygwyth', for 'disymwth', 'manwl', 'bygwth', respectively.

**MARTYR**, *μαρτυρ*, 'a martyr': W. *merthyr*; also colloquially, *merthyl*; pl. *merthyri* or *merthyron*. *Y* is treated as *i*. See also 'papyrus' and 'syllaba'.

**MASSA**, 'a lump or mass': W. *mas*, fem., which occurs in the Oxford Glosses as a gloss on *metallum*, and in the Mid. W. of the *Mabinogi* of Kulhwch ac Olwen (*Mab.* ii, 210), *y fas* (*twym*) means ('the heated) mass'.

**MEMBRANA**, 'a skin prepared for writing': W. *memrwn*, *mas*, 'a parchment'. Der. 'membrāna': W. 'membrón', 'mèmbrown', 'mèmrwn'.

**MEMBRUM**, 'a part, portion': W. *mymr-yn*, 'a small portion, a particle'.

**MEMOR**, 'mindful, not forgetful': W. *myfyr*, 'meditabundus' (Davies); *myfyr-dod*, 'meditation'. Der. 'memor': W. '\*memor', '\*memir', '\*mimir', '\*mifir', 'myfyr'.

**MENSURA**, 'a measure': W. *mesur*, *mas*, 'a measure, a measure of capacity equivalent to a bushel nearly'. The change of gender puzzles me. If I am right in assuming the *e* of the Latin word to be long, we have here a case of a long vowel preceding the tone-syllable being shortened. See 'divinus'.

**MENTUM**, 'the chin': W. *mant*, 'jaw, mouth'; *mant-ach*, 'toothless'.

**METRUM** (*μέτρον*), 'a metre, a poetical measure': W. *mydr*.

**MERCURIUS**, 'Mercury': W. *Merchyr* and *Mercher*, as in *dydd Mercher*, 'Wednesday'.

**METULA**, 'anything of a conical or pyramidal shape': W. *mwdwl*, mas., 'a cock of hay', etc. If this be the origin of *mwdwl*, as it is of its French equivalent *meule*, the derivation can hardly be other than the following,—*mētula*: W. '\**mētola*', '\**mwydol*', '\**mwydwl*', '*mwdwl*'. The loss of the *y* must be acknowledged, however, to be unusual; but it is probable here if we may trust Richards' *mwydylu*, 'to make hay into cocks'.

**MICHAEL** (Μιχαήλ), 'Michael': W. *Michel* (and *Michal*), a proper name not unusual in Wales; *Mihangel* (i. e., 'Mih-angel' for '\**Mich-angel*'), of the same formation as the French *Michel Ange*; Italian, *Michel Angelo*; to whom a good many churches bearing the name 'Llan-fihangel' are dedicated. *Michel* seems to indicate that the *ae* of *Michaël* were treated as *æ*, on which see 'Hebræus'; the Welsh here borrowed from the Latin, and not directly from the Greek.

**MODUS**, 'manner, mode': W. *modd*, 'manner'; pl. *moddjon*, 'means to an end', a transition of meaning not hard to explain considering the near relation between 'ways and means'.

**MINARIA**, M. Lat., 'a mine': W. *mynor*, as in (maen) *mynor*, 'marble'.

**MONACHUS** (μοναχός), 'a monk': W. *monach*, *mynach*, or *manach*; pl. *monachod* or *mynachod*; originally plurals of contempt, the others being *mynech* or *meneich*, as in *Llan y Mynech* and *Castell Meneich*. On the derivation of *mynech* and *meneich*, see 'Ambrosius'. On *manach* see 'corrigia'.

**MONUMENTUM**, 'a monument, a family tomb': W. *monnent* or *mynnent* (also *mynnen*), fem., 'a graveyard'; pl. *monneni* (Salesbury), now *mynnenydd*.

**MORUS**, 'the mulberry tree': W. *mor-wydd*.

**ΜΩΥΣΗΣ** (acc. Μωυσήν), 'Moses': W. *Moysen*, treated as *Moi-sen*, and made ultimately into *Moesen*. Compare 'Jorddonen', on which see 'Ιορδάνης'.

**MULTO**, M. Lat. = 'vervex': W. *mollt*, 'a wether'; pl. *myllt*.

**ΜΥΡΙΑΣ** (gen. μυριάδος), 'a myriad': W. *myrdd*. Der. *μύρι-αδος*: W. '\**myrjad*', '\**myrad*', '*myr'd*', '*myrdd*'. On the disappearing of the accented vowel, compare 'lixivium' and 'spiritus'.

**MURUS**, 'a wall': W. *mur*.

**MUTO**, 'I move, change': W. *mud-o*, 'to change one's abode'; *mud*, 'the effects to be moved on such an occasion'.

**MUTUS** (-a, -um), 'dumb': W. *mud*, 'dumb'; *mudan*, 'a dumb person'.

**NATALICIUM**, 'a birthday present', and in M. Lat. 'a birthday': W. *Nadolig* (*Crist*) or simply *Nadolig*, 'Christmas'; formerly the more regular form, *Nodolig*, was used. See 'corrigia'. We



might expect *Nadolyg*, had not the form *Nadolig* the appearance of ending with the favourite termination *ig*.

NEUTER (-a, -um), 'neither the one nor the other': W. *neodr*, 'neuter'.

NOTA, 'a mark': W. *nod*, mas.

NUMERUS, 'a number': W. *nifer*. See 'caula'.

JOHN RHYS.

(To be continued.)

#### NOTICE OF AN EARLY INSCRIBED STONE AT LLANGORS, TALGARTH, BRECONSHIRE

WE are indebted to the Rev. D. Lewis of Llangors, Talgarth, for a notice and rubbing of an early inscribed stone discovered when the old chancel-arch of the church was pulled down. It is 2 feet in length, 10 inches in width, and  $2\frac{1}{2}$  inches in thickness. On the face is a rudely designed cross formed of double incised lines, the head of the cross being enclosed within an ill-cut circular line. On either side of the stem of the cross are rude attempts at interlaced ornamental ribbon-patterns, much defaced, apparently from the irregular surface of the stone. On the right edge of the stone are two inscriptions in early characters, probably of the ninth or tenth century (if not earlier). They are evidently to be read

+ gurci  
bledrys

and are two distinct proper names cut in different characters and in very different sized letters, those of the first word occupying the whole width of the stone, whilst those of the second word are only about three quarters of an inch high.

The first word offers a certain analogy with "gurmæ" of the Penarthur inscription,<sup>1</sup> whilst the second word is a curious mixture of small and capital letters,

<sup>1</sup> *Archæologia Cambrensis*, 3rd Series, vol. ii, p. 51.

the r being of the true Anglo-Saxon form, whilst the following letter is a Roman capital U with a tail at the bottom of the first stroke instead of the second. I suppose, however, that the ignorance of the sculptor induced him to make the y in this manner.

I. O. WESTWOOD.

Oxford: March, 1874.

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*P.S.*—With reference to the criticisms of Mr. Rhys upon my reading of the Pool Park stone (*Archæologia Cambrensis*, January, 1874, p. 18), I have to remark that my drawing was made from a gutta percha cast, which shows the structural surface of the stone and the actual carving of the letters most satisfactorily. On examining this cast, it is quite clear that the second stroke (that which follows the s-shaped stroke, and has its top turned to the left) is as decidedly an incised stroke as any other in the inscription. It is united to the end of the top of the s, its bottom ranges with the bottoms of the other letters, and the left hand end of its top can scarcely be said to be united to the upright lateral incised line into which the bottom of the s is extended. Regarding it, then, as a portion of the inscription, I can only consider it to be a portion of the letter A curiously formed.

Next, with reference to the suggestion of Mr. Rhys, that the next letters, as I read them, *IM*, should be read *VM* (the first stroke of the *M* being formed by the second stroke of the *V*), I have to remark that the *I* is perfectly upright, and that the fourth stroke of the *M*, as well as the first, are slanting; and I think, if the suggestion of Mr. Rhys be correct, the *I* should be slanting, thus *∖*. Mr. Rhys admits that the bottom of the angle where the *I* and *M* conjoin, gets very shallow. The fact is, the bottom of the *I* is abruptly as deep as the remainder of the letter; but the bottom of the first stroke of the *M* is gradually shallowed.

Neither in my cast, rubbings, or drawings, was there

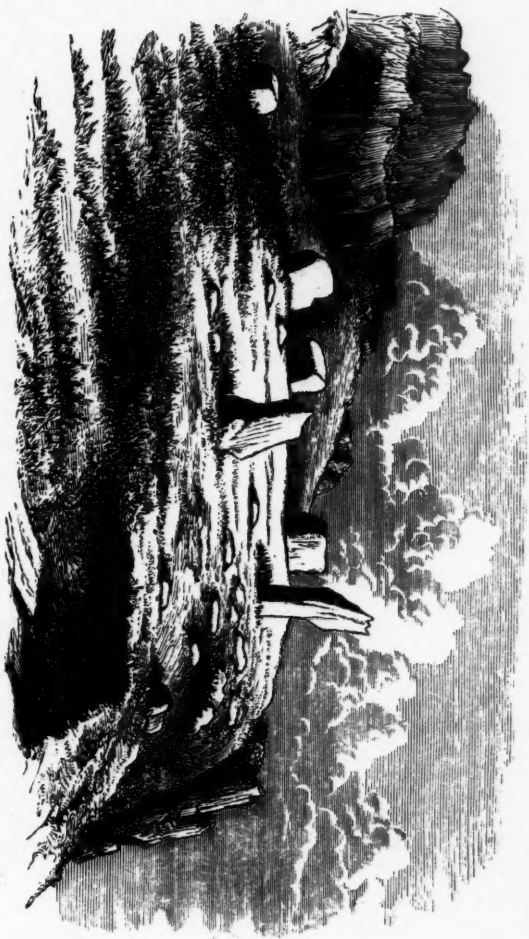
any indication of Ogham letters. It is to be hoped that Mr. Rhys will give us a new figure of the stone with its Ogham inscription, so as to show how far his charge of inaccuracy against me is merited.

I. O. W.

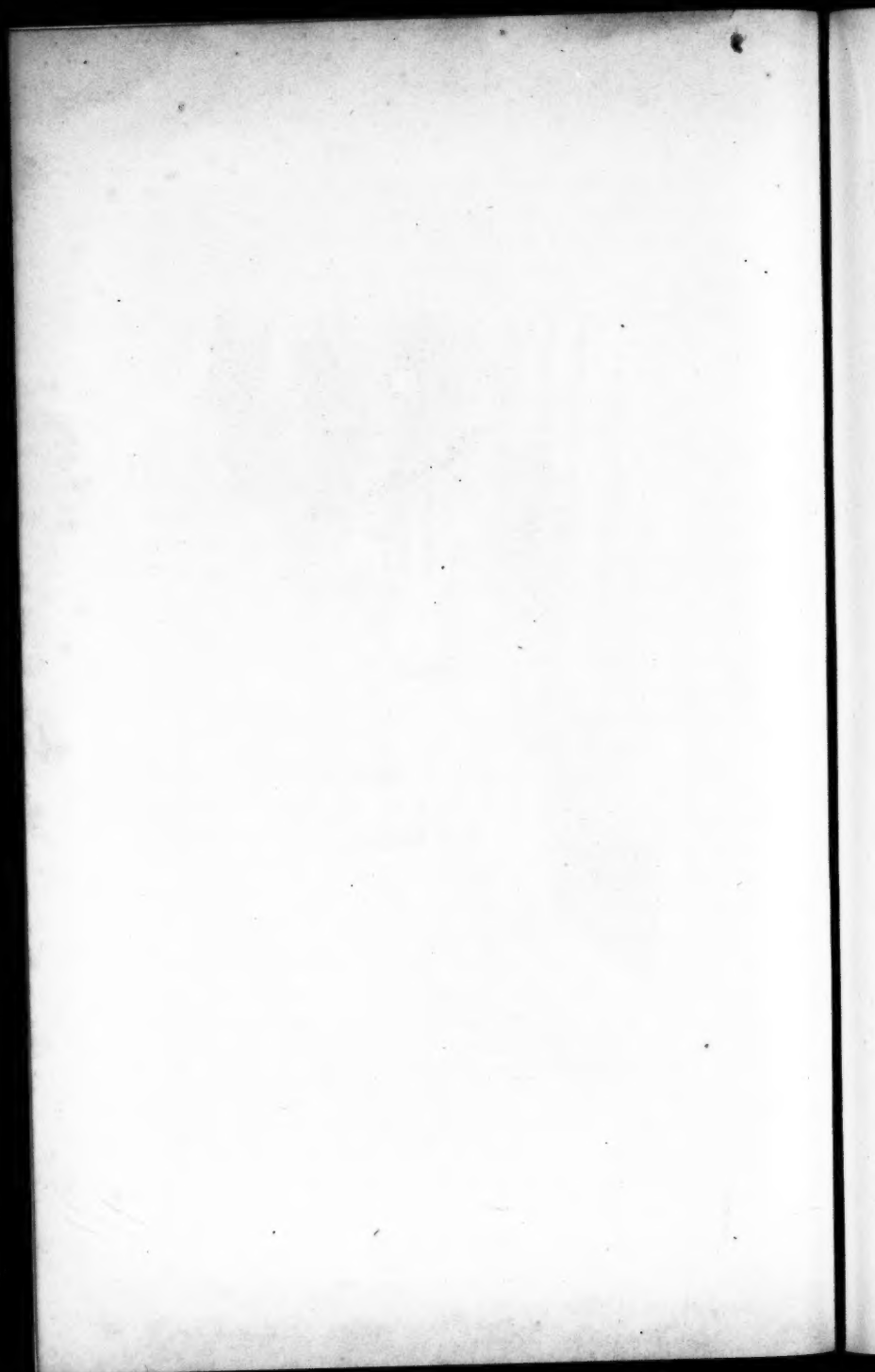
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#### EGLWYS Y GWYDDEL, MERIONETH.

To give any explanation of the origin and use of stone circles, which will be considered generally satisfactory, seems almost as difficult a task as that of squaring them, although it is by no means easy to comprehend why the former attempt should be apparently so hopeless. One source of this difficulty may be the not distinguishing one kind of stone circle from another, and taking it for granted that they are all identical in character, and all intended for one and the same purposes. Others, again, have persuaded themselves that the number of stones of a circle is a point of great importance, although up to this time what the normal number or numbers should be has not yet been ascertained. A third hindrance to an impartial examination of the question is the singular custom of assigning to Druidic agency arrangements of stones or earthworks, the nature of which is not understood. Much indeed has of late years been effected in establishing more rational and correct views as regarding our megalithic monuments; but there are still far too many who cling to Druidic fancies, and, by etymological arguments in which a fertile imagination too often plays the largest part, manage to present to our view explanations of proceedings and practices hitherto unknown and unsupported by the earliest historic evidence. Thus we learn that coit, quoit, or coet are other forms of coed (wood), and that it was only in woods or groves that Druids practised their religious rites and built their altars, and hence the word coit or quoit denotes a crom-



STONE CIRCLE (EOLWTS Y GWYDDDEL), TOWIN.



lech, as especially in the instance of Kits Cotty House in Kent, but as a rule these remains abound principally where there is neither wood nor traces of there ever having been wood, although it cannot be denied but that districts now treeless and wild wastes may have once been covered with forests, and that, too, at no very distant period of time. The fact, however, is the word coit or quoit has nothing to do with coed a wood, and cromlechs were not and never could have been altars.

Other examples might be given of this use of philological argument. Thus, although the common name of Barton is generally supposed to mean the back premises or yard attached to a mansion, it is in reality nothing but the Gaelic *barr-teine* or *barra-teine*, meaning the height of fire, or rather the high court of justice fire, and Britain or Britannia is merely another form of *Barrteine* or *Barrateine*, contracted into Brataine! By the same process we learn Stanley is *Staonadh-lia*, or circle of stones. Stanton is *Staon-keine* or circle of fire. Staines is *staon-geis*, or the circle of sorcery. By such etymological manipulation it is clear any addition to our Druidical knowledge can be manufactured to order. Those who would hardly believe that such statements can be seriously made may find still more extraordinary examples in *Druidism exhumed*, by the Rev. J. Rust.

Leaving alone, however, such ingenious arguments, it will be better to depend on bare facts and legitimate conclusions derived therefrom, and the first and most important one to be established is that, although there are in existence stone circles differing more or less from one another, yet there is only one proper one, namely, that formed of a certain number of upright stones placed at regular intervals from each other. It is evident this must have been intended to mark out a certain space, as more or less sacred according to circumstances. If it was intended to mark out a place of assembly, or a court of justice, or a temple for religious worship, these isolated stones would sufficiently mark the boundary, not to be crossed except by those who

had anything to do with the assembly, or court of justice. The respect shown to the dead, and the care and labour bestowed on the burial, if not of all, at least of the more distinguished individuals, may fairly suggest that no less respect would be paid to the circle of detached stones when it enclosed a grave. In such case these stones which stand around and at a short distance from the grave, play the same part as the posts or other objects with which the inhabitants of some of the South Sea Islands *taboo* any particular spot, they also adopting the circle as the simplest and easiest form. There are, however, a few instances in Wales and elsewhere where a low continuous wall of stones or bank of earth connects detached stones, but as this wall or mound is in all cases too low to have served as an efficient fence, this addition may have been made by a wish to invest the enclosed space with still greater sanctity. In this additional wall or bank also there is usually no entrance, so that whenever it occurs it may be assumed that the circle could not have been intended as a place of meeting of any kind, judicial or religious. As to the question whether stone circles were ever connected with anything but graves, Mr. Stuart, in his magnificent work on the *Sculptured Stones of Scotland*, and more particularly in the second of the two volumes (see Appendix to preface, pp. 22-42), has gone so fully into the matter, and has collected such a vast amount of authentic facts, all of which prove, beyond all question, that these circles were connected with burial, that most persons will probably consider the question settled as far as it can be in our present state of knowledge of such matters; not, however, that it can be said that there are no instances in which some doubt remains, as in the case of the unique monument of Stonehenge; but still they are so few that the exceptions may be thought to prove the rule—a rule he would lay down, both from facts and analogy. Nor is the case different where avenues are attached to circles, as was proved by the finding at Callernish rude stone chambers, burnt bones,



etc.; placing the sepulchral character of the group beyond all question.

Mr. Stuart has examined more of such circles, probably, than most men, and his experience seems to have been uniformly the same. Even where no evidence of burial yet remains it sometimes happens that record of such does exist. Thus Mr. Stuart alludes to the important fact that when Camden visited the great circle in the township of Addingham, called Little Salkeld, in the county of Cumberland, and which was then, as it is still, known by the name of *Long Meg and her Daughters*, there were existing within it "two heaps of stones, under which they say the bodies of the slain were buried." Stukely subsequently found the remains of these heaps, which of course he pronounced to be the sites of the sacrificial fires of the Druids. At present not the smallest vestige of them is left, but it is highly probable that excavations conducted by practised hands like those of Mr. Stuart or Canon Greenwell would disclose additional evidence that this circle once surrounded several graves.

There are other kinds of circle, which although very different in structure, yet are still, probably, not unlike as to their intent and usage. Such, for example, is the well known work of Mayburgh, near Penrith, which consists of a circular space, surrounded with a steep and high bank composed entirely of small stones. Its name might to some seem to indicate that it had been a stronghold, but in that case the ditch would have been on the exterior, whereas, as in the case of Abury, it is on the inside. Abury itself, which is thought to be a corrupted form of Aldbury or Oldbury, might on the same ground be considered a military work, which it certainly is not. These two works, moreover, not only have in common the high and strong vallum entirely surrounding them, but at one time contained those stone chambers the mutilated skeletons of which constitute our cromlechs. As regards Maybury, all that now remains is one large upright stone, but Stukely speaks of its having had

two circles, the interior one retaining four stones still standing upright, but only one remaining in the outer one. Others were, however, lying about, some within, others without the circles, in addition to fragments of others that had been broken up. Whether any of these still lie buried beneath the surface is not known, as no investigation of the ground has been recorded.

Taking Stukely's account as correct, there can be no question that these two circles were connected with a central chamber, if we may draw any conclusions from analogy. The same thing occurs at Abury, only on a much larger and more magnificent scale; so that there is in fact no essential difference between the two. There are other examples, but, perhaps, not so important instances of a vallum or continuous mound of earth, instead of the circle of detached stones surrounding burial places. Abury is, moreover, exceptional, not merely as regards its two avenues, but in having had a circle of detached stones lining the inner face of the vallum, thus combining the two systems in one.

Pennant visited Maybury, but only one stone, as now, was then standing. He adds, however, "There had been three more placed so as to form with the other a square. Four again stood on the sides of the entrance, viz., one on each exterior corner and one on each interior, but, excepting that at present remaining, all the others have long since been blasted to clear the ground" (*Tour to Scotland*, vol. i, 278). How he managed to concoct all this arrangement, from the single remaining stone, it is difficult to conjecture; but not content with this, he tells us the use of it was the same as that called Bryngwyn at Trer (*sic*) Dryw in Anglesea, which he translates "into a supreme consistory of Druidical administration," and that it was constructed similarly to Maybury." He does not seem to have visited Bryngwyn himself, as he only refers to the engraving of it in *Rowlands*, p. 90, although nothing can be more unlike than his arrangement at Maybury and Rowlands' view of Bryngwyn, which latter is also very unlike the present

remains, as will be readily seen by a reference to the admirable account of the Rev. W. Wynn Williams in the *Archæologia Cambrensis* (vol. 1872, p. 34). Pennant's want of accuracy is not unknown, but his ingenuity in this Druidical reconstruction is certainly remarkable. The most probable part of his theory is the appearance that the single stone had been one of four forming a square, that is, a chamber in which the body or bodies of the dead had been placed. He, however, does justice to the vast size of the stone vallum composed of small stones taken from the bed of a neighbouring stream, and which is quite as great a curiosity as the earthen or chalk vallum of Abury, although much smaller in every way.

Stone circles are constantly found within one another. Sometimes three such concentric circles occur. In these cases the arrangement of the stones of the interior circles, where there are three such, is to be noticed, for it will be uniformly found that the stones of the outermost circle are placed at equal distances from each other, and are also larger and higher than those of the inner circles. The stones composing these two latter ones generally touch one another; and if any gaps occur, they are very irregular. These inner circles are the remains of the base of a chambered cairn which has been removed, the space between them showing the thickness of the original wall. Hence the stones of the outer one are larger, as having to resist the thrust of the superincumbent mass, which acted only vertically on the inner one. The outer one of all, with regular intervals between the stones, is the usual accompaniment of mounds of stone and earth, standing at a certain distance, and not touching the monument. The most remarkable illustration of these circles will be found at Clava in Nairn, where they exist in all varieties,—some retaining the original chambers, others exhibiting more or less completeness. It is called, as often is the case with sepulchral remains, a *temple*; and there is no doubt but that from very early periods

indeed they have been considered as churches by the country people, especially in parts of Scotland. Some have even suggested that "church" and "kirk" are only other forms of "circus"; and it must be allowed to be a very tempting piece of etymology, which, if admitted, might help to show that these primæval remains have been successively pagan temples and Christian churches. But no such connection exists, or has ever existed, as would probably have been the case, since missionaries judiciously adapted what they found to their own purposes; much in the same way as fountains, once objects of pagan cult, have been transformed into holy wells. But in Western Europe the remains of our earliest churches are invariably rectangular, while our round churches are all more or less copies of the early church of the Holy Sepulchre at Jerusalem. Mr. Stuart quotes Leland (vol. iv, p. 8) as an authority for some ancient chronicler speaking of St. Martin's, near Canterbury, who states that it (or rather, probably, the lower part of it) was built of bricks of great length and breadth, after the British fashion; and again, of St. Pancras, where Ethelbert had once worshipped an idol, as "*opus exiguum structum tamen de more veterum Britanno-rum.*" Mr. Stuart also mentions other churches of the same early date, which could not, from what is recorded of them, have been stone circles.

If these early stone circles had been pagan temples, they would either have been modified, and used by the first missionaries, or they would have been destroyed by them, as directed by so many orders of the early councils. The missionaries have done neither, and therefore the fair inference is that circles were not connected with heathen practices; while on the other hand, if connected with the graves of the people and their ancestors, they would be preserved and protected rather than destroyed. Local traditions, therefore, as well as an etymology of the kind of which we have given some specimens, will not assist in disproving the conclusion Mr. Stuart has drawn from an accumulation of substan-

tial facts, and which by fair analogy must be extended to those circles which have not yet given up their unanswerable evidences that they are the graves, or connected with the graves, of our earliest ancestors. On the other hand, all the statements about Druidic circles, whether of worship or sorcery, or tribunals of justice, or places of assembly, or any other purpose, civil or religious, put forward with more confidence than authority, must be considered as resting on no foundation of any kind. We have a certain amount of facts about Druids and their customs; but how our stone monuments are connected with them has never yet been explained. Not the least sign of any such connection is found in the earliest records in existence; and where such stones are mentioned as boundary marks, they are simply called what they are, and never invested with any Druidic title. Old Aubrey, in the time of Charles II, is said to have first discovered that Abury was a temple of the Druids, and Stukely, Rowlands, and others, followed his example, until we have a fully developed system of Bardic and Dracontian and other mysteries; to doubt the truth of which is often thought to be unpatriotic, if not extremely impudent.

During the Meeting of the Association at Machynlleth in 1866, a picturesque little stone circle in the parish of Towyn was visited, an accurate representation of which is given in the accompanying illustration from the pencil of Mr. J. T. Blight. It is situated on a small plateau of rock at some small distance above the road, and lies under a wall of rock on one side; and on the other, above a similar but less lofty wall below it. The diameter of the circle is 26 feet, and the highest of the upright stones 3 ft. 7 ins. They are six in number, and were placed at regular intervals of a yard apart. Some few are wanting; but the regularity of intervals as well as the character of the stones, show that this had been the usual circle enclosing, but not touching, the central cairn or tumulus, and which in this case must have been a small one. That it was not placed on the higher

ground as is more usual, may be explained, perhaps, by the convenience of the little plateau nature had formed there.

But the more singular circumstance connected with it is its name, *Eglwys y Gwyddel*, or the church of the Irishman, which in the language of the day would mean the church of which the Irishman was the incumbent. If the name had been *Eglwys y Gwyddyl*, or the church of the Irishmen, as we have *Llan y Gwyddyl*, the *Llan* of the Irishmen, there would have been less peculiarity. It is well known that in Wales traces of ancient houses or walls are usually assigned to the *Gwyddyl*; but, besides this assignation, we have in this case a circle converted into a church of this people. We are not aware of any similar instance in Wales, but whether or not so it is one more reason for not assigning too much importance to local traditions of the kind, however curious they may be. Thus the peasants to this day point out a huge upright stone in the parish of Llanfair, near the cromlech of Wern Einion, as dedicated to the sun, and to which victims were bound with iron chains when burnt as sacrifices to that deity. That such a story is an ancient one is probable from the loneliness of that remote district, but that it has the smallest foundation as to fact is incredible, even to our more advanced Druids. Many other examples of similar curious stories might be mentioned, but as regards them, as well as that of the Irishman's church, their antiquity may be allowed, but their value in questions like that of the stone circles is utterly worthless.

E. L. BARNWELL.

## THE ST. CADFAN AND OTHER STONES.

ON the 19th of May I was able to have a look at the so-called Cadfan Stone in the parish church of Towyn, Merionethshire. A description of it is given by Professor Westwood, followed by an interpretation by Ab Ithel, in the *Archæologia Cambrensis* for 1850, pp. 90-107. I agree with the Professor in reading (1) "Cingen celen" (the body of Cyngen); nor can I improve on his reading of (2), the only intelligible portion of which is the name *Adgan*, which occurs in the *Cambro-British Saints*, p. 88, in the form *Atgan*. Of *Adgan*, Ab Ithel tried to make *Cadvan*, which has hitherto been searched for in vain on the stone. As to (3), I have not much to say, excepting that I find traces of the former presence of an *n* finishing the line; so that the last word was, if I am not mistaken, *Marciaun*, the name which we now write *Meirchion* or *Meirchiawn*. That *marciau* (marks) could not be Welsh of the ninth century, is evident to all who know anything about Old Welsh. On (4) I find traces of an *a* before *nitanam*. This, with the word above it, would read *tricet anit anam*, "let him (or it) remain without blemish". The person's name is not intelligible to me; and a further difficulty arises as to whether *anit*, which would be now *onid*, could mean "without". Ab Ithel tried to make *nit* mean "without", which certainly looks impossible. Finally, it hardly need be remarked that this stone remains a *crua*. Repeated visits to it by our best archæologists would, perhaps, lead to its being eventually understood.

The next day I spent some time at the old inscribed stone in the churchyard of Llanfihangel y Traethau. This has also been discussed in the *Archæologia Cambrensis* years ago, but I cannot give the reference. The leading name on it was supposed to be *Wledermatis*, which at first sight would seem to be right. The following is what I make of it:



- (1). *hoc* EST SEPVLCEVM WLEDER MATRIS
- (2). ODELEV QVI PRIMVM EDIFICAV[IT]
- (3). hANC ECLESIA (sic) :
- (4). INTeMPORE(?) EWINI REGIS.

Here the contractions have been extended, and put into italics. They remind me of the Luxembourg Folio. *h* with a dot above it stands for *hoc*; *L* is inside the *v*, and *R* inside the *c*; final *M* is indicated by a stroke above the previous letter; in *WLEDER*, the second *E* is in the bosom of the *L*; *TRI* and *PRI* are indicated by *T* and *P* with a small *I* above them; *QVI* is indicated by *Q* with an *I* inside it; *TEMPORE* is written *TEPR* with a line above indicating a contraction; so *REG* for *REGIS*, with a similar indication of contraction; *ECLESIA* is written with one *c*, as implied in our modern *eglwys* (church), the letters in the line being *ECLA*, with a little *i* above the *L*, and a horizontal *s* near it. No *M* is to be found, unless it is indicated by a stroke which forms the top of the *A*. After this one seems to detect three points in a perpendicular line. The *G* in *REGIS* looks like a 6, but I think it must be a *g* of some kind. The second *e* in the last line is very doubtful, while the first is like a Greek *ε* with a perpendicular line grazing its three ends. I failed at the time to understand the last line; but subsequent guessing has brought me to the above conjecture, which I find confirmed by the rubbing I took. I should be glad if Mr. Breese of Port Madoc, or some other member of the Cambrian Archæological Association who lives in the neighbourhood, would carefully examine the stone.

Who was Owen the king? Could he be the son of Howel the Good? Howel died in the year 948, according to *Brut y Tywysogion*; and Owen, in 987. There seems no *primâ facie* objection to this period as the approximate date of the inscription. The name *Wleder* might be expected to be *Gwledder* in modern Welsh; but I have failed to identify it. Davies' *gwlydd*, "lenis, mitis", would offer us the means of explaining it. With *Odelev* one fares not much better; but the name seems to be involved in *Edelyv-on*, which occurs in the *Liber*

*Landavensis*, p. 237; but not without a variant *Edelybon*, which may, perhaps, owe its existence to the misreading of *b* for *v* in the original charter. The inscription occurs in a part of the Principality which has Breton traditions, and perhaps some one of our Breton friends will be able to establish a claim to *Wleder*<sup>1</sup> and *Odelev*. I must confess I have looked in vain into the indices to the *Cartulaire de Redon* for Breton names in point; but a native might have other resources.

Last summer I visited a stone in the neighbourhood of Whitland, on which I read

QVENVENDAN - FILI BARCVN -

This Professor Westwood makes into CMENVENDAN - in the *Archæologia Cambrensis* for 1871, p. 256. Now I take *Qvenvendani* to be a derived form from *Qvenvend*, which I would regard as the prototype of the later *Penwyn* (Whitehead) which I have met with somewhere, and equate with the Irish name *Cenfinn*: nay, *Qvendendani* is matched by an Irish *Cenfinnan*, to which the *Annals of the Four Masters* offer a most satisfactory parallel in *Ceandubhan*. The great interest of the early Welsh form attaches to the fact that here we have the later *pen*, "head," preceded by *qven*, which one need not hesitate to place by the side of *maqv-i* for the later *map*, *mab*, "son."

At Gwnnws near Ystrad Meurig, Cardiganshire, there is an inscription in Hiberno-Saxon characters; it reads (with the contractions extended), *Quicunque explicauerit hoc nomen det benedixionem pro anima Hiroidil filius Carotinn*. This stands on the right hand side of a cross, the upper part of which is enclosed in a circle. Now this cross seems to be also the *nomen*, for a cross, given in plate LXXI by Stuart in his *Sculptured Stones of Scotland*, explains it: there, a diminutive ornamentation attached to the top of the cross distinctly forms the latter part

<sup>1</sup> After this had been put into type, I came across the name *Wleder* in the *Mabinogion* (ii, 212), where mention is made of a lady called "*Gwennwledyr merch waledur kyrvach*".

of an R; thus the cross and this addition make a mixed Greek and Latin monogram XR for the more usual  $\text{XP}\iota=\text{Χριστός}$ . Whether the particular appendage I have just alluded to is to be found attached to the cross on the Gwnnws stone I cannot say, as it never occurred to me to look for it. The name *Carotinn* admits of being equated letter for letter with the Irish name *Cairthinn*. I find a *Cairthinn Finn* among the descendants of Cormac Cas, and Samhair, daughter of Oisín (*Battle of Magh Leana*, p. 174). More to the north of Cardiganshire there is a farm, about two miles from Ponterwyd, called *Nantcaredin* or *Nant(a)redyn*, which is commonly supposed to be *Nant cae y rhedyn*, but it seems not improbable that *Caredin* is the modern form of our *Carotinn*. *Hiroidil*=*Hir-oidil*, where *oidil* probably stands for *Guoidil*, which occurs as a man's name in the *Liber Landavensis*, pp. 200, 202; *hir* is of course the ordinary adjective meaning "long."

On the 6th of June last I paid a second visit to the old inscribed stone at Llanaelhaiarn, about four miles from Chwilog station. On my former visit I read it—

ALHORTVGEIMETIACO

HIC IACET

but I had grave doubts as to the G, and as I had not duly taken into account the red lead with which the letters had been filled, I thought it right to visit the stone again. The second character contains all the lines necessary to make a conjoint LH, but there is no lead in the line forming the bottom of the L; if this is to be taken as a sure indication, the reading is simply H as read by Professor Westwood in the *Archæologia Cambrensis* for 1867, p. 342. What I read as G he read as S, but a line at the top of it would make it into a good Hiberno-Saxon G, but the said line shows no trace of red lead, and as the G would be out of keeping with the rest of the letters I have no doubt that the right reading is S. Unfortunately the red lead is at present not to be depended very much upon, for I can find no trace of it in the letters HIC IAC, though no

doubt it was once there, as it appears now in the two succeeding letters. On the whole I would represent the inscription thus at present :

A<sup>H</sup><sub>LH</sub>ORTV SEIMETIACO  
HIC IACET

This is the only instance I know of *iacet* on a Romano-British stone ; the usual form is *iacit*. As to the proper names, *Alhortu* is a difficult form, while *Ahortu* could hardly help being the prototype of the poetic word *ehorth* also *eorth*, which according to Davies meant *studiosus, sedulus, assiduus*. As to *Seimetiaco* it is probably to be divided into *Sei-metiaco*: *sei* is perhaps identical with the name *Sei-i* in the *Cambro-British Saints*, p. 87 ; in p. 89 the same name seems to have become *Soy*. What can *metiac*-be, is the next question ; in modern Welsh one would expect it to be *meidiog*, but this is known to me only in the names of such plants as *y feidiog las, y feidiog lwyd, y feidiog rudd* (see Davies' *Botanologium*), from which one who is more skilled in botany may be able to extract the meaning of the word *meidiog*, or, possibly, *beidiog*: by the way the latter reminds me of *bidog*, "*ensiculus, gladiolus, sica, parazonium, gesum*" (Davies). Otherwise *metiaco* would seem to be a derivative from Old Welsh *met-i*, "to reap;" modern Welsh *med-i*.

In Stuart's *Sculptured Stones of Scotland*, vol. ii, p. 72, we have an account of the so-called Catstane of Kirkliston. The reading according to him is

IN OC T...  
MVLO IAC...  
VETTA F...  
VICTI...

Earlier readings, I believe, give IACIT in full, which would tend to show that it is Cimric: its formula is to be compared with that of the Trawsfynydd stone, which reads, "*Porius hic in tumulo iacit homo xpianus fuit.*" Now, if the stone is Cimric, it is probably to be read IN

OC TVMVLO IACIT VETTA FILIA VICTI (query VICTORINI); the identification, which I have read somewhere, of *Vetta* with the name of a warrior of the Hengist and Horsa lot, is in any case utterly groundless as far as I can see.

Another stone in Scotland, namely that at St. Vi-geans, near Arbroath, is very carefully given in the second volume of the same work; plate cxxviii contains a full size representation of it. The letters are Hiberno-Saxon, and have usually been incorrectly read. Stuart's reading is

drosten  
ipeuoret  
ett forcus

*i. e.*, Drostén, Ipeuoret, and Fergus. *Forcus* is more Goidilic than Cimric, but the reverse seems to be the case with the other two names, the nearest Goidilic form to *Drostén*, being *Drostán*, and as to *Ipeuoret* the *uoret* part of it is very common in Welsh names; but what is *ipe*? The vowels do not favour our equating it with *epo* in the Gaulish *Eporedorix*, *Epo-manduus*, etc. On the whole I would regard it as standing for *ambi*, whence *abbi*, *api*, *ipi*, *ipe* (on *p* for *mb*, see my "Etymological Scraps" in the *Revue Celtique*, vol. ii, p. 188). It is more probable, perhaps, that the *m* was to be indicated by a line above the *i*, and that it was forgotten by the scribe—the reading meant would be in that case *impeuoret*. In either case we should be entitled to infer an earlier form *ambivoret*, or *ambivaret*. The corresponding Welsh of the present day is *ymwared*, "deliverance, rescue," which recalls such names as *Patience* and *Virtue*: it is probable, however, that an inflectional language found no difficulty in keeping apart by difference of declension such abstract and proper nouns as these. After penning these remarks it occurs to me that Cæsar mentions a Gallic tribe called *Ambivareti*.

JOHN RHYS.

### Obituary.

SIR STEPHEN R. GLYNNE.—In the death of Sir Stephen R. Glynne, Bart., F.S.A., Lord Lieutenant of Flintshire, our Association has to record the loss of one of its earliest and most steadfast friends, one whose reputation as a learned antiquary and archaeologist may best be estimated from the fact that when the Association was formed, twenty-eight years ago, he was selected to be its first president, an office which he filled with much advantage to our then infant but now vigorous Association in the years 1847 and 1848. And in after years our annual meetings have enjoyed, on many an occasion, his familiar, and always welcome, presence as one of its vice-presidents. For although naturally of a peculiarly quiet and retiring disposition, yet his extensive acquaintance with all matters of archaeology, and especially his profound knowledge of church architecture, gave him a kind of public character, and made his presence gladly hailed at our own and similar gatherings. Probably no man living had visited so many of the churches in the kingdom, or retained so clear a memory of their distinctive features, as did Sir Stephen; and the *Handbook of Ecclesiology*, which he compiled for the Cambridge Camden Society, has been of eminent service to the students of ecclesiastical architecture. But archaeology was not his only forte; his knowledge of church music was great, and his taste of no mean order. A high churchman, well read in theology, but strongly opposed to some of the later developments of the school, he took an active interest in all matters affecting the welfare of the Church, and probably no layman was more constant or devoted in his attendance at diocesan and educational meetings for promoting its efficiency. Few men have passed away so suddenly and so thoroughly respected, and few will be so greatly missed among all classes as Sir Stephen Glynne.

JOHN PUGHE.—The Association has sustained another loss in the person of Mr. John Pughe, one of its earliest members, and for many years one of its Local Secretaries for Merionethshire, who died on the 9th of April last, at the age of fifty-nine. He successfully practised medicine at Aberdovey for many years, and was a Fellow of the Royal College of Surgeons; but he was more extensively known as the able translator of *Meddygon Myddfai*, which he undertook for the Welsh MSS. Society, and which was published by that association in 1861. Mr. Pughe was also the author of *Eben Fardd*, and some other minor works in the Welsh language. He was a thoroughly patriotic man, and took the liveliest interest in the antiquities of his country.

## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

## LLANDDEW.

SIR,—My attention not having been called in time to the observations of your correspondent, "CERETICUS," on my "Notes on the Parish of Llanddew," which appeared in the *Archæologia Cambrensis* for July, 1873, I was unable to reply to them in the last impression of your Journal. I shall, therefore, be obliged by your insertion of the following remarks in your next issue.

"CERETICUS" gives me credit for attempting more than I lay any claim to. He says that he does not think that I have succeeded in making out a case in favour of "Llanddew" being a contraction of "Llanddewi". In this conjecture he may be right; and it is quite possible, I think, that he may be wrong, notwithstanding his observations, which display considerable research; and for which, as one desirous of arriving at the true etymology of the word, I beg to thank him. All I attempted in my remarks on the derivation of "Llanddew" was simply to state the arguments which had been adduced by previous writers on the subject; and having done this, I ventured upon the following observation: "Without, however, presuming to decide which of these derivations is the correct one, I am disposed to think that the balance of probabilities is in favour of 'Llanddew' for 'Llanddewi' (the church of St. David); and this view is strengthened, if not fully confirmed, by an entry made in a register at Abergwili so far back as the fourteenth century, in which Guy de Mona, who was elevated to the see of St. David in 1397, and who then resided at his Palace at Llanddew, is described as the Lord Bishop of Llanddew, otherwise Llanddewi."

"CERETICUS," however, deals more confidently with the matter, and has no doubt as to the correct derivation. Let us see how he decides the question. In the first place he observes: "An unknown registrar of the latter end of the fourteenth century is not quite the person to appeal to in a case of this sort; but if the conjecture of a mediæval writer is to decide the question, I confess to a bias in favour of a well known scholar like Giraldus Cambrensis, who tells us that 'Llanddew' is equivalent to 'Llandduw' (the church of God)." On this point I must beg to differ from your correspondent. The record of a registrar, unknown though he be, who simply states the fact that Llanddew at the time he wrote was otherwise known as Llanddewi, appears to me to be of more value in a case of this sort than the bare opinion of even the distinguished Giraldus, who wrote in Latin, and whose orthography of Llanddew ("Landeu ecclesia Dei sonat") would certainly not lead one to regard him as a Welsh authority. Again, to suppose, as "CERETICUS" does, that the circumstance of Llanddew being at the time one of the resi-



dences of the bishops of St. David's, suggested to the contemporary of De Mona the derivation he gives, is perfectly gratuitous.

"CERETICUS" next observes that Mr. Theophilus Jones, one of the learned authorities I quoted, possessed no better means of information on the subject than we do, and that, *therefore*, his opinion did not affect the question. I fear "CERETICUS," by this observation, cuts the ground from under his own feet; for if the strong arguments of the historian of Brecknockshire, because he did not possess *better* means of information on the subject than we do (and it cannot be denied that he possessed at least as good), are, therefore, to be regarded as an opinion which does not affect the question, what, then, become of "CERETICUS's" arguments and opinions?

I am disposed to give every consideration to the form "Llanddwy", which appears in the Welsh poets quoted by "CERETICUS", and which he assumes is an abbreviation of "Llanddwyf"; but as poets are proverbial for their licences, their evidence must be taken for what it is worth. At all events the form "Llanddwy" is equally open to the assumption that it is an abbreviation or corruption of "Llandewy", a form that is found in a statute book of St. David's, dated 10th March, 1379 (almost a century earlier than the time of the poets above quoted), in the time of Bishop Houghton. In that statute are mentioned among the possessions of the prelates of the see, "*manerium exile de Braan tantum pro agricultura et manerium de Llandewy in partibus Brecon.*" And among the chattels which every bishop was to transmit to his successor were, "*in manerio de Braan unam carucam et octo boves in manerio Llandewy 2 carucas et 16 boves.*" And as an illustration of how little reliance can be placed upon the poets for the decision of a disputed point in orthography, I quote a passage from a poem in the works of Lewis Glyn Cothi, edited by Gwallter Mechain and Tegid:

Llewod Morgant, blant un blaid,  
Ger bron gwyr yw Barwniaid.  
A llew henddoeth gwyr Llan-Dduw,  
Yw'r Barwn doeth ger bron Duw.

Here the poet calls the church of St. David's, Brecon, *Llan-Dduw*; and in a note at the foot of the page the editors make the following remark: "*Llanvaes* or St. David's, a church and parish adjoining the town of Brecknock. It is also called *Llan Dduw*, corruption of *Llan Ddew*, and both from *Llan Ddewi*."

Finally, "CERETICUS" asserts that "the church of Llanddew has no connection whatever with Dewi, and that there is not a single example in the whole Principality of a church called after his name, which is at the same time dedicated to the Holy Trinity." The latter assertion I can readily admit; but this is begging the whole question. What is there to prove that Llanddew is really dedicated to the Holy Trinity? It is true that Professor Rees, in a note at the foot of p. 325 of his *Welsh Saints* (and I speak with due deference to that excellent authority), assumes that because the parish wake is, or rather was, held on Trinity Sunday, the true etymology

is "Llanddw" (the church of God) ; but this cannot be considered as conclusive, for numerous instances can be cited in which the parish wake is held on other days than that of the patron saint. Besides, Carlisle and others state that Llanddew is dedicated to St. David. Until, therefore, "CERETICUS" or some one else furnishes some better proof to substantiate his theory, the true derivation of "Llanddew" must remain as undecided as ever.

In respect to the assertion that Llandrindod in Radnorshire and Llandow in Glamorganshire, were originally called Llanddw, I can only say that it would be much more satisfactory if your correspondent had furnished some better proof than is found in a bare assertion. In brief, until the case is clearly made out, I question whether there is, not only in the Principality, but in Christendom, a single example of a Christian church dedicated to the First Person in the Holy Trinity.

I am, Sir, very truly yours,  
Llanddew Vicarage : May 25th, 1874.

J. LANE DAVIES.

#### DERVEL GADARN AND FATHER FORREST.

SIR,—“Every dog has his day”, and so, it may well be believed, has every historical fiction, since Mr. Breese, to whom I, for one, feel greatly indebted, has been successful in at length tracing to its true source, in the brain of Ellis Price (“Y Doctor Coch”), the calumny against his countrymen, that they ever believed in the blasphemous nonsense that the saint “hathe power to fatche them oute of Hell when they be dampned”.

The tradition respecting Dervel is that he was a knight who fought against the Saxons in the fifth or sixth century, and devoted the latter part of his life to religion, on the spot where the church named from him stands, and which he may possibly have founded. That what is called his “image” was a figure representing him on horseback, carved in wood, seems probable from the fact that a portion of the horse is still preserved in the church ; and the greater its antiquity, the greater the loss inflicted on archæology by those who carried it away and burnt it under pretence of a superstitious reverence attached to it.

Who was the author of the alleged prophecy that the “image should set a whole forest on fire”, does not appear from the “Red Doctor’s” letters, but I have little doubt it was coined in the same mint. It is to be regretted that the tone of Mr. Breese’s narrative is such as to intimate that he considers it worthy of credit, or to warrant the inference that the rector and parishioners of Llandderfel were actuated by no higher motive than that of lucre in seeking to rescue from the spoiler the time-honoured statue of their patron saint. Nor does it appear altogether right or just that the aspersions of such veracious and virulent chroniclers as Hall and Fox on the memory of the meek and holy Franciscan, Father Forrest, should be passed in perpetual repetition from pen to pen, as though their mere assertions were to be assumed as true without any calculation

of their intrinsic value or probability. The general credibility of Fox the martyrologist has long since been scattered to the winds by Dr. Maitland. It is not always, however, that the means are forthcoming of bringing particular statements of his, or of other partizans of that age, to a crucial test. By a happy accident, however, if the discovery by Miss Agnes Strickland of the narrative of a contemporary foreigner may be so termed, such means are afforded us in the present instance; and as what she says upon the subject in her *Life of Queen Katharine of Arragon*, whose confessor Father Forrest had been, will occupy no great amount of space, and is necessary to complete its elucidation, I trust I need make no further apology if I conclude with an extract from it:

The persecution Henry was carrying on against the unfortunate Father Forrest, Katharine's former confessor, caused inexpressible anguish to her at Kimbolton. The only information on this subject is to be found in the *Church History of Pollino*, from which we extract this passage: "But chiefly was to be deplored the barbarous cruelty used against the venerable old man, Father John Forrest, who had been confessor to the Queen, and for this reason was one of the first of her friends who were incarcerated. He had been thrown into hard durance; and for two years had the old man remained among thieves and persons of infamous characters, and had endured the cruellest torments. Queen Katharine, who considered herself the cause of his intolerable miseries, felt herself obliged to write to him, saying 'how much the thought of his sufferings grieved her and moved her to pity, and to write him a letter of comfort, although she dreaded lest it should be intercepted and occasion his death.' Nevertheless he safely received it when in the prison of London called the *Porta Nuova* (Newgate). He answered it by a letter of which the following is an abstract:

"Serenest Queen and Daughter in Christ,

"Your servant Thomas gave me your Majesty's letter, which found me in great affliction, yet in constant hope of release, by means of death, from the captivity of this miserable body. Not only did your letter infinitely comfort me, but it excited in me patience and joy.

"Christ Jesus give you, daughter and lady of mine, above all mortal delights, which are of brief continuance, the joy of seeing his divine presence for evermore! Remember me in your most fervent oraisons. Pray that I may fight the battle to which I am called, and finally overcome, nor give up for the heavy pains and atrocious torments prepared for me. Would it become this white beard and these hoary locks to give way in aught that concerns the glory of God? Would it become, lady mine, an old man to be appalled with childish fear, who has sixty-four years of life, and forty of those has worn the habit of the glorious St. Francis? Weaned from terrestrial things, what is there for me if I have not strength to aspire to those of God? But as to you, lady mine, and daughter in Christ, sincerely beloved, in life and death I will continue to think of you, and pray God in his mercy to send you from heaven, according to the greatness of your sorrows, solace and consolation. Pray to God for your devoted servant, the more fervently when you hear of horrid torments prepared for me.

"I send your Majesty, for consolation in your prayers, my rosary, for they tell me that of my life but three days remain!" (Pollino, pp. 126-29.)

The situation this unfortunate man had held, as confessor to Katharine, was the origin of his persecution, the King being desirous of forcing from him some admission that his Queen might have made in confession, which

would authorise the divorce in a greater degree. Abell, the Queen's other confessor, was detained in as cruel confinement, and both were put to the most horrible deaths. Father Forrest was burnt alive in a manner too horrible for description; but, contrary to his own anticipations, his dreadful doom was not executed till two years after the death of the Queen.

Pollino says that the Signora Lisabetta Ammonia (probably Elizabeth Lady Hammond), the faithful lady of the Queen, wrote a letter to Father Forrest, informing him of the continual tears and grief that oppressed Katharine on his account ever since his sentence: "That the Queen could feel no ease or comfort till she had sent to him to know whether there was aught she could do to avert from him his fate"; adding "that she herself was languishing under incurable infirmity, and that the fury and rage of the King would infallibly cut short her life. It was but last Monday the King had sent some of his council to the Queen's house to make search for persons or things he thought were hidden there; and his agents, with faces full of rage, and angry words, had exceedingly hurried and terrified Queen Katharine." Forrest sent word "that in justification of her cause he was content to suffer all things". He wrote in a similar strain to his fellow-sufferer Abell, and to many domestics of the Queen who had excited the wrath of the King for their extreme attachment to her. (*Lives of the Queens of England*, by Agnes Strickland, vol. ii, pp. 550-552. London, 1852.)

So much for "the account given in the words of the old chronicler", that "this friar...so unpaciently took his death, that no man that ever put his trust in God never so unquietly nor so ungodly ended his life. If men might judge him by his outward man, he appeared to have little knowledge of God and His sincere truth, and less trust in him at his ending."

From the gentle zephyr of mystified credulity that would waft to posterity with unhesitating acceptance the shadowy tales of party "chroniclers" and creatures of tyrannical governments, paid to justify and execute at all hazards their ruthless and arbitrary deeds, may we all of us ever hereafter be delivered, is the earnest prayer of,

Dear Sir, yours faithfully,

H. W. LLOYD.

#### INSCRIPTIONS.

SIR,—With regard to Mr. Brash's letter in your April number, I deeply regret to find that he sees in my correspondence personal allusions, by no means complimentary to himself; but this can hardly be so, for I can assure you that I know absolutely nothing about Mr. Brash beyond what I have learned from his own pen; nor do I see that I have made any unfair use of the information thus obtained. But if I have expressed my dissent from him on certain points in rather strong terms, that, I think you will agree with me, is not to be entirely laid to my charge, and I most cordially endorse Mr. Brash's view as to the impropriety of making your Journal a vehicle of unpleasant recriminations. Yours truly,

JOHN RHYS.

#### BRAVINIUM.

SIR,—In your last number appears a letter signed R. W. B., describing some very interesting discoveries of Roman remains at

Leintwardine, and recognising that place as the *Bravinium* of the Antonine Itinerary. The writer describes some vestiges of a rampart and fosse still existing near the church. It may be of value to some of your readers, to state that in a work called *Britannia Romana*, published at Oxford, 1724, by "John Pointer M. A., Chaplain of Merton College, in Oxford, and rector of Slapton, in Northamptonshire," it is stated at p. 54, that the Roman camps in Herefordshire are as follows:

"In *Dindar* parish, near Hereford, is a camp called *Oyster Hill*, another at *Lanterdin*, between this county and *Shropshire*; another at *Ledbury*."

This appears to show that at that time (1724) the remains of a Roman camp were conspicuous at Leintwardine. The position of the town at the confluence of two rivers, the distance from Wroxeter on the one hand, and Kenchester on the other, seem conclusive (since the discovery of remains) of *Bravinium* being in this locality.

The vestiges at the present day of the camp are doubtless slight, for on visiting the church in 1856 I certainly failed to recognise any trace of the intrenchment in its vicinity.

The discovery, however, is one of the most interesting made in the neighbourhood for many years, and I trust will give rise to further researches on the site. Yours, etc.

W. THOMPSON WATKIN.

### GRAVES OF THE WARRIORS.

SIR,—In certain old triplets called "*Beddau Milwyr Ynys Prydain*", the burial-places of famous warriors are mentioned. It would go a great way towards proving the authenticity of these lines were the places mentioned therein identified, and a careful search made for the resting-places of these noted men of old. There are at least three places in one part of Carnarvonshire which bear names similar to those given in these verses, viz., the district in the neighbourhood of the Penrhyn Quarry, and the places are Corbri, Tryfan, and Glydar. Perhaps other readers of the *Archæologia Cambrensis* are able to point out places having names resembling those mentioned in these triplets of the graves, and by their recording the same in the Journal, ultimately a fairly complete list could be made thereof; and should they meet with any tumuli or *arneddau* in these places, the discovery will be of great interest. I will briefly describe the three places just mentioned.

*Corbri* is a farm within a short distance of Llanllechid Church. It stands on rising ground, from which a rather extensive view is obtained. In the following triplet the place *Corbre* is mentioned, which I consider near enough in sound to *Corbri* to allow of its being recorded.

Bedd Ceri Gledlyfhir yng ngodir Hen Eglwys  
Yn y diphwys graeandde  
Tarw torment ym mynwent *Corbre*.

There is no tradition of a churchyard having been on the Corbri grounds, nor of a church.

*Tryfan* is a conical hill on the south side of Ogwen Lake. Its sides are precipitous and covered with huge stones resting one upon the other. The summit can be reached in one direction. On the top are two erect stones which from the road appear like two men. There is a small patch of level ground on the top. The triplet runs thus :

Bedd mab Osfran yn Camlan,  
Wedi llawer cyflafan,  
Bedd Bedwyr yn allt *Tryfan*.

Which may be thus translated :

In Camlan lies brave Osfran's son,  
Who many bloody conflicts won.  
In *Tryfan*'s steep and craggy womb,  
Uprais'd with stones is Bedwyr's tomb.

Or, literally, "The grave of the son of Osfran, after many conflicts, is in Camlan. The grave of Bedwyr, in the ascent of *Tryfan*." I quote from Williams' *Observations on the Snowdon Mountains*. If Bedwyr is buried in the steep of *Tryfan*, it is difficult to ascertain the spot, for the whole hill-side is one mass of large stones. Perhaps, though, this *Tryfan* is not the one honoured with Bedwyr's grave.

*Glydar*.—This is a hill connected with *Tryfan* by a ridge. The top is strewn with large stones carried by the Snowdon glacier. When up there I failed to find any artificial arrangement of stones. The author last quoted appears to have detected something resembling a cromlech on *Glydar Fach*. He writes : "What is also very remarkable, we find on that part called *Glydar Fach* an uncommonly large Druidical altar or monument, or what we call *cromlech* : at least it very much resembles those structures. Many (and among them Mr. Pennant) consider it as a monument of that sort, though there are others who conceive it to be only a part of the mountain, and the work of chance." After a few remarks he gives the stanza, with translation, as follows :

Piau y bedd yn y *Glydar*  
(Tra bu, ni bu Eiddilwr  
Bedd Ebediw am Maelwr).

That is

On *Glydar*'s height behold the grave  
Of Ebediw, that hero brave,  
Whose matchless prowess, clad in steel,  
Oft made the foe his vengeance feel.

A day could be spent on the *Glydars* with much pleasure, even if the grave be not found. A patient, careful search may, however, result in discovering a *cistvaen*, or some other memorial of the dead. A hasty ramble over these hills would be worth nothing. The view from the top is delightful. Down beneath is Nant y Ffrancon Pass, but a terrible leap must be taken before it is reached. The author of *Hynafiaethau Llandegai a Llanllechid*, after whom I have quoted the Corbre triplet, thinks that the grave may be somewhere on the



hill. I have had the pleasure of accompanying Mr. Hughes in his rambles among the hills, and a portion of one day we spent together on the Glydar, but found nothing.

I remain, yours truly,

E. O.

### Archæological Notes and Queries.

*Note 38.*—CUSTOMS OF THE CITY OF HEREFORD: FULL AGE.—Among the documents included in the *Record of Carnarvon* is a certificate of the bailiff of the city of Hereford, dated 22 Edward III, of the customs of that city, addressed to the mayor and bailiffs of Rhuddlan on their petition. One of the customs certified is, "Item unus puer masculus vel femina potest vendere hereditatem suam cum pervenerit ad etatem xiiij annorum et sciat discrete ulnare pannos et numerare duodecim denarios et vendicio sua tunc erit stabulis et firma."

Among the archives of the city of Hereford is a translation from a manuscript copy in Latin, written in the handwriting of the time of Queen Elizabeth, of the customs of the city, which are stated to have been transcribed afresh during the mayoralty of John Chippenham in 1486 (Edward IV). It has been printed in full with some prefatory remarks of Mr. W. H. Black and Mr. Gordon Hills in the *Journal of the British Archæological Association* for 1871, and probably contains the substance of the privileges, originally granted by the Crown to the City, and the bye-laws, made by the citizens for the regulation of their affairs at a much later period, with minutes of applications, similar to that of Rhuddlan, from the authorities of Ruthin, Drosselan, and other Welsh towns, intermixed. The first portion of it, in substance, agrees with the customs certified to Rhuddlan; the custom, above extracted, is repeated with verbal alterations and the right of the citizens to dispose of their tenements, "so that they be of such an age and no less than they know how to measure a yard of cloth and to know and tell 12d.," is again affirmed. If this alleged custom is traced to its origin it will be found to have once been the common law of the realm and not merely a privilege, peculiar to a town or city. Sir Edward Coke, in his commentary on Littleton's tenures (title Knight's Service), enumerating the grounds on which an infant heir, when he attained fourteen, might disagree to a marriage "propter vitium sanguinis," defines "burgensis" by a quotation from Glanvill, who lived in the time of Henry II and Richard, thus: "si vero fuerit filius burgensis etatem habere tunc intelligitur, quando discrete sciverit denarios numerare et pannos ulnare et alia paterna negotia similiter exercere." Britton, who wrote his treatise in the early part of the reign of Edward I, after explaining (tit. "Gardes") that in tenures by Knight service the infant heir was in ward and the lord of the fee was entitled for his own use to the rents and profits of the ward's inheritance until he attained twenty-one, states that



the law was otherwise in tenures of a baser nature, such as burgage or socage, and that in the latter tenures the guardian by nurture had the care of the infant and was accountable to him for the rents whenever called upon, proceeds thus: "dont nul certeyn temps nest limitte al age de tielz heires, mes si tost come ilz sachent descrecion od tres gayner, dras (tres) auner et deners counter et sagement marchander si volons que ils soient de age et les females si tost come eles scient descrecion et les ordinaunces que appendent a faire en hostel." Littleton, who wrote his work on *Tenures* in the reign of Edward IV, treating of socage, says that when the heir attains fourteen he may enter and oust the guardian in socage and occupy the land if he will, but he does not assert the right of the heir in socage to dispose of his lands at that age; and Sir E. Coke, commenting on this, says no more than that the full age of the heir of socage land, as to the custody or guardianship, was fourteen. It is probable, therefore, that the right of heirs in socage to dispose of their lands at fourteen had, prior to his time, fallen into disuse and become obsolete. The statute 12 Car. II, c. 24, abolished tenures by knight service, and declared that all lands should be held in free socage. It also empowered the father of any child, unmarried at his death, to dispose of his guardianship until his child attained twenty-one as against anyone claiming to be guardian in socage, and empowered the guardian so appointed to receive the rents until the child attained twenty-one; thus the distinction as to the period of arriving at full age was effectually removed. Rhuddlan obtained a charter of incorporation in 12 Edward I and a confirmation of it 4 Edward III. Drosselan in 17 Edward II. In the charter of Rhuddlan and in many of the Edwardian charters is a clause, providing that the burgesses shall not be convicted by strangers or others than burgesses, of any wrong done, except in any matters which related to the privileges of the town, in which case the matter was to be decided according to the liberties hitherto approved and used in the City of Hereford. Hence arose the applications of the Welsh towns for certificates. In Hereford all matters which affected the interests of the Crown, or related to the privileges of the city, were to be tried by a jury composed one half of citizens, and the other half of citizens or burgesses of a neighbouring city or town of the same conditions; that is to say, holding immediately of the king, and not of any mesne lord.

R. W. B.

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*Note 39.*—WELSH WORDS BORROWED FROM LATIN, ETC.—In the *Archæologia Cambrensis* for January, 1874, p. 57, Mr. Rhys, *s. v. Funis*, 'a rope', W. *fun*, writes, "In the Bible (Gen. vii, 22, and Daniel, x, 17) *ffun* means 'breath'. Supposing it not to be an entirely different word, it would be interesting to know how it came by this meaning." Mr. Rhys seems quite right in his supposition that *ffun*, from *funis*, has nothing to do with *fun*, 'breath', with which I suppose, *fwyn*, 'a sigh', and *ffyned*, 'respiration', are connected.

I think that in *ffun*, 'breath', the *ff* has descended from *sp*, as in many other instances: 1, *ffar*, in *ffar-god*, 'a big paunch'; Skr. *sphāra*, *sphira*, Lat. *-spero* in *pro-spero*. 2, *ffaw*, 'radiance', from SPAGA; Skr. *pājas* ("wohl für *spajas*", Fick, 413); φέγγος (from \*σπα-ν-γος); Lith. *spog-ala-s*, f. pl. *glanz*. 3, *ffi*, 'a loathing' (whence *ffiaidd*, *ffieiddio*); Goth. *speivan*; Lat. *spuo*; Gr. πύω, from σπύω. 4, *ffion*, 'digitalis'; Br. *foennenn*, 'ligustrum' = Ir. *sion*; Gr. παύω; Lat. *spiro*, from *speiso*. 5, *ffraeth*, 'fluent in speech', ex SPAGTA; Germ. *sprechen*. 6, *ffraw*, 'motion' (whence *ffrawd*, *ffrawd*), from SPAGA: cf. σπέρχουμαι, σπέρχω; Skr. *sparh*. 7, *ffrust*, 'hurry, bustle', ex SPRUD-ta; Goth. *sprautō*, 'schnell', 'bald'. 8, *ffysg*, 'impetuosity', ex SPUD-ci; σπείδω.

To these we may add, from Cornish and Breton: 9, Br. *faezaff*, 'vaincre'; Corn. *feihe*, ex SPAG-tama; Gr. σπάζω, σπάττω, from σπαρνω, as we see from the fut. σπάξω, the aorist ἐσπαξα, and from σπάγγη, σπάγγων, etc. 10, Br. *faut*, 'fissure'; Corn. *felga*, 'to split', from SPALT-a, SPALTAMA; O. H. G. *spaltan*; Skr. *phal*. 11, Br. *fazyaff*, 'oberrare'; σπαδάζω. 12, Corn. *fráo*, 'crow'; Br. *frau*, 'jackdaw'; σπάπαρος. 13, Br. *felc'h*, 'spleen', ex \*spelgan; Gr. σπλήν; Lat. *lien*, for *splihen*; Skr. *plihan*.

The result of the comparisons is that we may, with much probability, deduce W. *ffun*, 'breath', from a primæval Celtic *spuna*; and compare the Greek φύσα (from σπυσα) and the other derivations from the root *spu*, which Curtius has collected in his *Greek Etymology*, No. 652.

WHITLEY STOKES.

Note 40.—EARLY WELSH.—One of the oldest specimens of Old Welsh we have is a charter in *Llyfr Teilo*. Both Mr. Bradshaw and the writer have been trying to make it out, but our success is far from complete. I here propose to give Mr. Bradshaw's reading (with my own surmises in brackets) in order to elicit suggestions from members of the *Archæologia Cambrensis* who may be acquainted with the part of Carmarthenshire in question:

Ostendit ista cons[c]ripsio nobilitatem  
mainaur med  
diminih et mensuram eius  
aper huer  
di cumguid maun  
di toldar in guodaut [guoilaut] elun  
di rit cellfin  
di lihe [lihor] maur  
di bir main in cluenide  
di pul ir deruen  
di cimer di aper ferrus

di pennant ir caru  
di boit bahne  
di guotin [guoun] hen lann  
dir hitir melin  
di margles  
di rit braugui  
di aper istil [pistil]  
di licat  
di pul retinoc  
di minid di aper heru [huer?].

The rest is illegible. Here we seem to have the following place-names: Maenor Medd, Aber Huer, Cwm Gwydd Mawn, Toldar or Tolltar, Clun, Rhyd Cellfyn or Rhyd Cellfin, Llyche Mawr [Llychwr Mawr is very doubtful], Byrfaen yn Nghlywenydd (?), Pwll y Dderwen, Cymmer, Aber Fferiws, a name still in use [perhaps *di cimer di aper ferrus* means *i gyfer Aber Fferiws*], Pen Nant Carw, Odyn

Henllan or Gwaen Henllan, Hytir Melin or Hydyr Melin, Marlais (still known), Rhyd Browi (or Brefi?), Aber Ystyl or Aber Pistyll, Pwll Rhedynog, Aber Herw. For the sake of those who are unacquainted with Old Welsh, I may remark that *di* is now *i*, "to, as far as".

J. RHYS.

*Note 41.*—*MACHYNLLETH.*—The derivation of this name, suggested in the January number of the *Archæologia Cambrensis*, p. 91, is, to say the least, very ingenious, and, I believe, quite new. In the following extract from Walters' *English-Welsh Dictionary* (London, 1794, 4to) will be found another attempt at explaining this puzzling name. Coming, as it does, from an excellent scholar in his day, it may, perhaps, be considered to possess sufficient interest to justify one's making a note of it.

"*Machynllaeth*, vulgò *Machynlleth* (a town of that name in Montgomeryshire), *Machynllaeth*, *i. e.*, the fortress of *Cynllaeth*; compounded of *Mâch*, security,—figuratively a fortress; and *Cynllaeth*, the district so called. *N.B.* This town is of respectable antiquity; and there are reasons to induce us to believe it to be the *Maglona* of the Romans, where they had a station or garrison. It hath, in later times, been repeatedly honoured with the Session of the Bards: and here was an Assembly, very honourable for number and quality, convened, under the name of a Parliament, by the famous Owen Glyndŵr in the reign of Henry the 4th."

DYFI.

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### Miscellaneous Notices.

**ROMAN REMAINS AT CAERSWS.**—Several portions of Samian and other ware, of various shapes and sizes, have been discovered lately in Caersws, from four to six feet from the surface of the ground. These things were brought to light when certain tanks were being made in accordance with the regulations of the sanitary act. As much building is going on in and about this village, it is not unlikely, if looked for, that other Roman remains will be found.

**A ROMAN TOMBSTONE.**—An interesting discovery was made a few days ago in the course of the excavations on the Roodee (the Chester racecourse) for the new intercepting sewer. A Roman tombstone was found in excellent preservation, in a position nearly upright, the top being about three feet from the surface of the ground. The material is red sandstone, and it bears at the top, sculptured in the stone, a representation of the recumbent figure of an adult and child, and beneath that a table supporting a lamp, and three urns. Then comes the following inscription:

D M

FE . CALLIMOR

PHI . VIX . AN . XXXXII

ET . SERAPIONI . VIX .

ANN . III . M . VI . THESA  
EVS . FRATRI . ET . FILIO

F. C.

The following has been offered as a translation, to some extent evidently conjectural: "To the Divine Shades. Thesa erected this to the memory of his brother, F. E. Callimor, who lived forty-one years and a half; also to his son Serapion, aged three years and six months." But the names are more likely to be *Callimorphi* and *Thesæus*, that is *Theseus*. A skull and some other bones were found near the base of the stone. Several fragments of Samian pottery have also been found in the course of the excavations.

CONWAY CASTLE.—Captain R. W. Bulkeley of Bryn, Beaumaris, has been appointed Constable of Conway Castle, and Mayor of that ancient town, in the room of the Hon. T. Pryce Lloyd. The new Constable is stated to be descended from Archbishop Williams, who garrisoned the Castle for the King in the civil war.

HARLECH CASTLE.—The papers state that Mr. W. W. E. Wynne of Peniarth, and Mr. Samuel Holland, M.P., the Constable and Deputy Constable of the Castle of Harlech, have decided to restore that portion of this ancient fabric known as "Tŵr Bronwen," or Bronwen's Tower, at their own expense. This, it is hardly necessary to remark, is highly creditable to these gentlemen, and we sincerely hope that their example will be imitated by others who stand similarly connected with our old castles.

LLANDANWG CHURCH.—We are indebted to the *North Wales Chronicle* for the following piece of good news: "This, the original church of Harlech, is situated on the flat level ground, near to the shore by Mochras, and just where the small river Artro debouches into Cardigan Bay. It is apparently, as well as in reality, a very ancient edifice, and is a good specimen of the Early English style of church architecture. The roof, which is of oak beams, is entirely denuded of its slate covering, and has been so for years past; but, singular to say, the wooden rafters do not appear to have been affected by the weather, but are as sound at this moment as any roofing in the kingdom. It is a splendid though small building, and inside the roof is ornamented with some very rare frescoes of great interest to the ecclesiastical antiquary. It is now contemplated to restore the old church, so far at least as a new roof is concerned, and also new doors and windows, so as to preserve this unique specimen of ancient architecture from the insidious effects of our bleak climate. Major Casson, Port Madoc, is taking the lead in this matter, and his efforts are being warmly seconded by other gentlemen of the neighbourhood. We are happy to add that Mr. Roberts, architect, Port Madoc, has volunteered his services, gratis, to superintend the contemplated restoration."

"BYE-GONES."—A second volume of *Bye-Gones* has been commenced, which promises to be as interesting as its predecessor. We

would suggest a more complete index than the one at the end of the first volume.

CAMBRIAN ARCHEOLOGICAL ASSOCIATION.—The twenty-ninth Annual Meeting of the Association will be held at Wrexham under the presidency of SIR WATKIN WILLIAMS WYNN, Bart., M.P., on Monday, August 24 and four following days. For particulars of the arrangements for each day, members are referred to the programme which accompanies this number of the Journal.

WE cannot allow the present number to issue from the press without a few remarks on recent events, which materially affect the welfare of the southern part of the Principality, and are of much interest to the members of our Society. The newspapers have already announced the retirement of Dr. Thirlwall and the appointment of his successor to the see of St. David's, and they have paid a just and fitting tribute to the profound learning and sound judgment of the Bishop, who, full of days and honour, has now sought the retirement of private life. It is foreign to our province to add to their tribute; but, confining ourselves to our proper limits, we may mention with a lively satisfaction that he was one of the early patrons of our Society, President of the Cardigan meeting in 1851, and present at other of our yearly meetings; we may also point to the restoration of St. David's Cathedral, the Priory Church, Brecon, and many parish churches, as lasting features of the benefits of his episcopate. Sincerely regretting its close, we may rejoice that a Welshman of high academic attainments, with a large English experience, is now Bishop of St. David's. The Rev. W. Basil Jones was one of its general secretaries during the early years of our Society, and contributed greatly to its success by his able papers in the new series, of which it may suffice to refer particularly to "The Vestiges of the Gael in Gwynedd;" if we mistake not, we likewise owe to him the classified index of the same series. *The History and Antiquities of St. David's*, the joint production of himself and Mr. Edward A. Freeman, appeared about the same time, a work which charms the reader as much by its agreeable style as by its exhaustive treatment of the subject. The duties of a Yorkshire parish and of his archdeaconry have, unfortunately for us, long withdrawn him from the Principality. We now hail his approaching return to fill the see of St. David's as an opportunity for increased usefulness, and trust that the archaeology of Wales will again occupy the attention of his leisure hours.

THE Rev. Walter Evans, who for several years has acted as the General Secretary of the Association for South Wales, resigns the office which he filled in a manner highly creditable to himself and advantageous to the interests of the Society, in consequence of his leaving that part of the Principality for North Wales. We beg to tender the thanks of the Association to Mr. Evans for valuable and always willing services, congratulate him on his well merited preferment, and wish him all happiness in his new and responsible sphere.

